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Social Reconstruction

VIII.

A Modern Middle Class Society (1)
Guided by the principles of the Gospel, as elucidated by Leo XIII., we shall now seek to reconstruct a middle class society, or at least to outline broad principles the society and community must have existed in the Creator's mind when He created social man, namely, the kingdom of peace, charity and holiness.

The new society reared on these principles, is not a Utopia, where as by magic the huts of the poor are changed into wonderful palaces. It is not going to be a society that can boast of having no poor in its midst. But it will be a middle class society, in which the extremes of the classes are either excessively rich or poor. Let us then study what kind of a new structure of society is to rise out of these principles.

The new society will be a community of moralized citizens. True reform must begin in the individual. Man must learn to harken again to God's voice regarding things economic, and must courageously shoulder his social duty to its full extent. His thought must be turned away from the exclusive and excessive desire for material things towards the higher purpose and eternity. Thus the human race will attain once more to peace of heart and of mind, and this in turn will eliminate the insatiable hunger after wealth. The earnest will to do his duty to the full, and to live in conformity with his social obligations, must guide man in all his actions.

The society as a whole must learn to again bow before God. Authority must once more consider its duty, its power to be a sacred trust; must consider itself strong only in God's strength; and must confess and acknowledge that God in His wisdom has set limits to this power.

A truly Christian government will not claim absolute power. It will religiously refrain from asserting power, which is outside of the sphere of civil society. Knowing above all that the society is for man, the authorities will endeavor to assist man, or all of its citizens, and will not attempt to limit man's freedom, except in that which is necessary and as far as it is necessary to the common good. They will assist all citizens in proportion to their needs, and consequently they will watch over the weaker with special solicitude. Thus they will be guided by justice, and will rule in justice.

The new society will be an organized society. It will seek to preserve and to uphold all its organs. Before all else, authority will endeavor

to know the needs of all the organs. Whatever the form of government may be, it cannot gather this knowledge without either giving to the different classes their own representation with corresponding autonomous power or at least assembling its citizens organically, in order to let them formulate their just desires and real needs. The government must consider it its sacred duty to listen to the groups, and in just measure to grant their petitions. In a representative system, in which classes are organically represented, the representatives represent collectively the interests of the community at large, while those of the groups represent the various groups and their interests. They will perform the latter function the more readily, because the representatives, chosen in this manner, not only come from the corresponding classes, and are, therefore, cognizant of their needs, but are personally interested in their demands, and are most willing to help the respective classes. The nation at large is thus enabled to co-operate as a moral unit, and to help all organic parts. Under this system the rich can no longer influence the representatives nor their choice, to the exclusion of the interests of the poorer classes, and thereby of the greater part of the population. Selfish influence over legislation in the interest of the wealthier classes has come to an end.

Some one might point to the danger of the representatives, thus chosen, representing their own electorate too exclusively. Let him remember that we insist, above all else, on the teaching of the social spirit. This spirit will greatly reduce, if not absolutely eliminate, that danger, and it will induce the elected to subordinate their own interests to the higher duty of promoting in every conflict primarily the common good. To do so, is at times unquestionably difficult and the temptation to deviate from the path of duty great. Thus there may be instances of some groups, unintentionally or even intentionally, repudiating the higher duty. But occasional abuse of this kind can be checked by the representatives of the other groups and their opposed interests. Should abuses creep in, these abuses will not, to say the least, be nearly as general as at present, under a system which tacitly admits the right of abuse, implied in the right of the stronger. Let us add that the authorities will no longer be especially interested in some prominent classes, nor will they have to favor them, in order to receive in turn their

financial and personal support at election time.

As an organic society, imbued with true social spirit, society will abide by the natural law, and will recognize the prior inviolable rights of the family, of local and economic groups, and last, but not least, of the Church. With freedom restored, these societies will become strong centers of social activity and of helpful and harmonious co-operation.

The entire society will turn whole-heartedly to social and economic reform; and will be sufficiently free to devote itself to such beneficent action. The confidence of the masses will be re-established, and socialistic propaganda, relying on economic dreams and ethical perversions, overcome at last. Citizens will become more satisfied and more loyal, without the dangerous expedient and evanescent hope of absolute equality in economics as well as in politics. People will learn to consider the realization of the socialistic promises as unnecessary, as the system itself is impossible and unnatural.

To accomplish all this the state must, of course, be brought out of its liberalistic bondage. But this freedom will come automatically with the recognition of social duty, of a well-defined purpose of the state, and of a correspondingly limited power. Especially the latter will thus be raised above popular or selfish fancy, by which it may be reduced to such a minimum that it is not sufficiently ample to allow society to live up to its high purpose, or be stretched to the omnipotence of the so-called Divine or absolute state. Our era of political revolution will have come to an end.

In order to stimulate and expand social action, civil government will not only recognize the occupational and local organizations, which already exist, but will seek to revive all that are economically useful, and will promote their social activity. The authorities will grant them freedom, and will guarantee them all the rights socially beneficent, so that the interference of the state shall be a means of last resort only, in case their activity is socially harmful. Thus, the state will enormously reduce its burdens, which, thanks to modern ideas, have become excessively onerous.

We have mentioned the advisability of the co-operation of state and Church. Through such co-operation public authorities would be wonderfully relieved in their widespread sphere of duty. The Church can influence mankind and its selfishness by upholding the moral duty of social co-operation before all men of good will,—and such men are still in the majority. Thus, social and economic action penetrates into the depth of the heart and conscience, and becomes a virtue. The German Bishops expressed this beautifully in a joint pastoral letter containing the following memorable exhortation: "May the one-sided idea be excluded forever, that the Church alone without the state, or the state alone without the Church, should try to solve the social

question, and still less should the opinion spread that this question concerns neither Church nor state, but that it must be solved through private activity, or by the free play of forces, or the contest for the survival of the fittest." The Church will not interfere with sound social activity of the state, but will operate with the state by stimulating its reform by fostering social inspiration, and by developing the social spirit. Besides engaging in this direct action the Church will ever be mindful of Christ's mandate to dispense charity, where she crowns the law of justice. In either case the Church is a strong ally of the state in all of its social activities.

Thus we behold a mutual stimulation in the endeavor between Church and State, and civil and organized groups, and their representatives, and in each of them we witness an increasing vigor and interest, brought about by the new social spirit. This alone will eliminate many of the obstacles to social prosperity, which at present seem unsurmountable. A civil society which seeks orientation from the wisdom of the natural law and is assisted by it will, for instance, without going to the extreme of suppressing it entirely, limit prudently the right of inheritance according to social considerations, with the intention of creating and guaranteeing the existence of a middle class society; it will be able to settle the differences between capital and labor without prejudice and without creating suspicion; it will fairly, and to the real interest of society at large, check trust and corporation and the practice of speculation, as far as they are socially dangerous; it will above all fulfill its duty of helping the middle class and the labor class, if such a class proves unavoidable, and thus bring about social peace and universal prosperity. However, we must now discuss more lengthily some of these duties.

A country, whose authorities are convinced of their duty to promote impartially the prosperity of all, will feel compelled to insist on, or to isolate, if necessary, in favor of wages which not only comfortably support a family, but will bring to the worker a fair share of the common product. Such countries will enforce real and not fictitious freedom of the labor contract; protect women wage workers against moral and physical danger, and, for this very reason, against night work, and will in addition restore, as far as possible, women, above all married women, to the home. They will by every means possible again make the home more attractive, happy and social; thereby protecting before all the moral and physical well-being of the child, thus rearing a happy and healthy new generation.

Socially inspired authorities will also surround the laborer with safety, and will, as long as it proves necessary, grant him the assurance of assistance in case of accident and sickness, unemployment and old age. But rather than con-

cor an insufficiently paid laborer, the state stimulate the worker to seek fair protection a socially fair wage through coalition, guild, trade and industrial union, and will help him economic and social freedom.

his protection of the worker is the most fundamental and the first step towards social peace. Second step, or the rebuilding of the middle class, is of far greater social importance. In the past the middle class included chiefly the independent tradesmen and small shopkeepers. Of course, not all the trades, which existed in the past, can be restored. But as far as possible the existing ones should be preserved, and new ones should be created by dividing large enterprises or complicated processes of production.

At present the large department stores ruin unnecessarily the middle class of shopkeepers. To a certain extent the direct interference of the state is necessary in such instances to correct these conditions. But the tradesmen and the shopkeepers can also, to a great extent, increase their income by means of guilds or associations, or, in the last resort, through the obligation of acquiring membership in such associations. This will exclude excessive competition. By these and other means these classes will be enabled, and must so be enabled, to rise again to real economic independence.

WM. J. ENGELEN, S.J.

The Endowment of the Family

I.

The value of the family for the well-being of society is quite generally recognized. No one will deny the truth of the statement by Guizot, in his *Democracy in France*, that "the family is now, more than ever, the first element and the last rampart of society."

Modern industrial conditions have changed the position of the family in modern society to a very considerable extent. In some respects the family has gained, as we may note, from the general raising of the standards of life over those of only a few decades ago, and in other respects it has been weakened. Many disruptive factors undermining the stability of the family are at work. This is causing great concern to those who see in the family the original cell from which sprouts the happiness of the people.

This is not a matter of laudation but of fact to recognize that the Church, more than individualism or socialism, has taken a deep interest in the welfare of the family.*) Howsoever much this may have been inspired by religious motives, the fact stands that the Church is persuaded that no nation can endure if the home is weakened or destroyed. It is persuaded that "the foundations of national greatness," as a recent writer has put it, "are set in the homes of the people; they will only remain unshaken while the family life of our race and nation is strong and simple and pure."

Crawford, Virginia: A New Method of Wage Distribution, *Studies*, June 1924, p. 218.

It is a matter of common knowledge that Pope Leo XIII advocated in his encyclical on the Condition of Labor the family living wage. He said. "If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property; nature and reason would urge him to do this." Students of the wage question have always considered this as a pronouncement in favor of the family living wage. Controversy arose with regard to it on the point whether or not the employer was obliged by justice or only by charity to pay the family living wage. Whilst a few were inclined to the view that employers were only under the obligation of charity, the majority tends to the opinion that there is involved an obligation of justice. The contention runs that a husband and father is bound by duties much stricter than those imposed by charity to provide for his wife and children. Consequently the means which enable him to fulfill these duties may not be withheld from him. It would be a mockery of duty to demand that duty be fulfilled and then deny the means with which to fulfill it. Since the wage is the only means which millions of heads of families have to provide for and maintain their families, it can not, in justice, be denied them.

As a matter of fact, wherever wage agreements are entered into the needs of the worker and his family, considered as a standard family of father, mother and three children, are taken into account. Employers as a whole tacitly accept the fairness of a family living wage, even though perhaps most of them would be loath to admit that they are bound to pay it according to the strict canons of justice.

Discussion has recently been reopened on the question of the family living wage. It does not revolve around the ethical basis of the wage; this is conceded. What is questioned is its practicability.

In her book *The Disinherited Family***) Miss Rathbone develops the contention that the family living wage is unfair and impracticable. She does not contend that no regard is to be had for the needs of the family of the worker; quite the contrary. The book is written in the interest of the well-being of the family. This is not safeguarded by the family living wage, she argues, and, therefore, she proposes another plan, namely, that of an endowment of the family according to its needs. Such an endowment is not necessarily one undertaken by the State, but is preferably one conducted by industry itself along lines already devised and executed in a number of industries on the Continent.

The family living wage is not a fair standard of compensation because not all workers have families to take care of. "Among men workers over twenty in England, roughly speaking, 27 per cent are bachelors or widowers without children or with no de-

**) Rathbone, Eleanore: *The Disinherited Family*; London, 1924.

pendent child below fourteen; 24.7 per cent are married couples without children or with no dependent child under fourteen; 16.6 per cent have one dependent child; 13 per cent have two dependent children; 8.8 have three dependent children; 9.9 have more than three dependent children."***)

According to these figures the standard family of five is a myth. Only 88 of every thousand men workers over twenty have three dependent children; 99 of every thousand have more than three, whilst the remaining 813 have less than three or no children at all. What is the result? Since the family living wage is granted on a minimum budget made up for five persons, it exactly meets the needs of only 88 out of a thousand workers; it does not meet the needs of 99, and more than meets the needs of the remaining 813. This is an unfair situation, not only to industry, but also to those workers who must eke out an existence on a minimum or less than a minimum wage.

In other words, the family living wage presupposes that every worker is married and has three dependent children, and, consequently, provides for "3 million phantom wives, and for over 16 million phantom children in the families containing less than three children, while, on the other hand, in families containing more than three children, those in excess of that number, over 1¼ million in all, would still remain unprovided for."†) This calculation is made on the basis of approximately 8,360,000 adult male wage-earners in the United Kingdom, of whom about 5,300,000 have wives.

That so many should be able to live above the minimum set by the standard-of-five living wage is a matter, it would appear, of gratification. However, Miss Rathbone adduces wage statistics to show that the family living wage is in reality not paid at all; briefly, that a large part of England's population lives "under the poverty line." More serious is her contention that it can not be paid, considering the amount of the national income and the amount available for wages if these are to be distributed on the basis of a family living wage.

The strength of her argument lies in this, that she used the facts gathered by Dr. Bowley, a statistician of unquestioned authority, and Sir Josiah Stamp, perhaps the greatest authority on questions of income, finance and taxation in England.

Dr. Bowley estimates that, after all the necessary expenses, composed of the expenses of families and of the government, have been paid, about £200 to £250 millions (about one to one-and-one-quarter-billion dollars) remain, "which on the extremest reckoning can have been spent out of home-produced income by the rich or moderately well-off on anything of the nature of luxury."††) If now this sum, instead of being used on luxuries, had been distributed among wage-earners to bring up their wage to a minimum family living wage, which Mr. Rowntree,

***) Rathbone, op. cit. p. 16.

†) Rathbone, op. cit. p. 20.

††) Bowley: The Division of the Products of Industry, p. 48; London, 1919.

in The Human Needs of Labor, estimates as reasonable and which Dr. Bowley accepts as the best estimate, it would barely suffice for this purpose.

Sir Josiah Stamp comes to similar conclusions.†††) "He estimates that the amount available for division would not exceed £150 million (about \$750,000,000) which would not give each family more than £14 (\$70) a year rise, or say (\$1.25) a week in the first year of distribution. In the following year he suggests—though he admits it to be guess-work—that owing to the effect of distribution on effort and on values, the amount of increment per family would shrink to (\$24.00) a year or a little less."†)

What then is the conclusion? The standard of a family living wage has failed, and, considering national productivity, must fail of ever being successfully applied.

There remains the plan of a family endowment. Each worker would be paid merely an individual living wage, but in addition each father would receive from the family endowment fund a sum sufficient to keep in reasonable and frugal comfort the dependent on him. The plan is seriously proposed because it has been successfully worked out in a number of industries on the Continent.

A. J. MUENCH, Dr. S. Sc.,
St. Francis Seminary

Japan's Family System Doomed Industrialization

As was appropriate in view of the location in Seattle, a pronounced concentration of interest in the problems of the Pacific area dominated the discussions of the annual meeting of the International Foreign Trade Council, held in Seattle July 24, 25 and 26. At the session devoted to Japan, Mr. T. Sakarauchi, representing the Yokohama Chamber of Commerce, stressed the significance of the progressive industrialization of his country. "From now on," he said, "Japan must necessarily turn its efforts from agriculture to manufacture. We must import raw materials and foodstuffs and sell out manufactured products." The process of industrialization through which Japan has passed, and the accompanying improvement in the Japanese standard of living mean, Mr. Sakarauchi said, "no longer imports, not only of the necessities of life, such as foodstuffs, but also everything that goes to bring the Empire up to a higher standard of development, including automobiles, radio instruments, materials for home building, for development of roads, sewage systems, and the multitude of things which Japan still lacks."

Thus the spokesman of the "new" Japan, the workshop and the trader of the Far East; who has crossed the waters of the Pacific, not a week before that same June day, Prof. Takayuki Namae of Tokyo Women's College voiced the opinion that

†††) Stamp, Josiah: Wealth and Taxable Capacity, p. 58; London, 1922.

†) Rathbone, op. cit. p. 34.

ily system of Japan is doomed, and that through industrialization. "The maintenance of the old family system in Japan will become increasingly difficult and eventually inevitably impossible if the country is industrialized, adopting the industrial system of the West." This view was expressed by the professor in an interview with a representative of *Trans-Pacific* (a weekly), Tokyo, Japan, on the eve of his departure for Singapore and Australia, where he is to study conditions in connection with his recent appointment by the Japanese Government to make an investigation concerning the general effect labor has on social conditions.

The present wage system no longer permits the continuation of our old family system," Professor Namae said. "Formerly the employer in paying compensation for service took into consideration the age of his employee's family and the length of service. But the present wage system is dispassionate. The size of a man's family has nothing to do with the question of wages. The determining factor in wages is ability now. Long service rendered to one employer has little bearing upon the wage a man receives. He must prove his ability and usefulness in his service if he expects more money. The wage a laborer gets now-a-days doesn't permit him to support anyone outside his immediate family. His parents might think they are entitled to the care of their son, as was the custom in Old Japan. And the son, for his part, might feel the same way about his parents. Many do. He thinks he is bound by duty to look after his parents and support them as long as he is able to do so. But when he gets married he usually finds he receives such a small wage that he cannot finance both his own and his parents' families."

I do not mean to say," Professor Namae continued, "that the relationships between parents and their children will be changed over night by the introduction of a new order of things. What I mean is that the maintenance of the old family system will become impossible financially. Thus, it will become necessary in Japan to adopt the age insurance or pension system as it is practiced in Western countries. Some think the younger generation of today will learn to save their wages in order to provide for their future so they may not need the support of their relatives when they are old. But this argument is not in keeping with the facts. In former days, most of the people were satisfied with what they were living, and if one had a little *sake* (fermented rice or made from rice, ed.) and fish for dinner in the evening to forget the strain of the day, the meal was considered fair, if not luxurious. But today it is different. Most of the people, even the common people, spend their money for recreation and development of culture, so-called. It is impossible for the masses to save money, therefore, in order to provide for their future, unless the wage system and the developing be changed."

In other countries, before, have passed through the same process of becoming industrialized. Only a few decades ago, Germany was at the cross-roads of choice, like Japan today, the way that seemed to

lead to world-power through intensive developing of her manufacturing industries, of commerce and world trade. And who can but enumerate the train of economic and social problems and evils that followed in the wake of that transformation? Life in the home, in the towns and in the cities underwent a radical change; even the people's diet was altered, due especially to the greater requirements of strength foods on the part of the industrialized population. Where lies the end of the road for Japan?

A. B. K.

Contemporary Comment

In every country the real conflict is not between Agriculture and Industry, but between two mentalities, that of the financier and that of the land-worker, between the motive of speculative "money-making" fostered by modern Finance, and the sane motive of co-operative service in real wealth production and distribution through Agriculture and Industry. . . . The nation that gets its food from abroad is in an inferior position to the one that can feed itself, for, apart from risks in time of war, the farther the product has to come, the freer play has speculation in the long line of exchange transactions between producer and consumer, and the greater also, in many cases, the risks of adulteration and fraud.

M. EUGENE DUTHOIT.

Class struggle between capital and labor is an economic fact in modern industry; it is of the very essence of production of goods for profit instead of for use; it is a permanent feature of capitalism. (But that is not to say it is a permanent feature in all methods of industry.)

The class war, then, is not caused by preachers of social discontent, but by the conflicting interests of the wage-earner and the shareholder, a living wage being at times incompatible with the payment of a reasonable dividend. And the class war is not ended, however many persons of good will proclaim its non-existence. No more is sin ended, nor disease ended when amiable persons proclaim that these things do not exist.

Were the world, the industrial world, today ruled by men and women who acknowledged the authority of the Catholic Church in faith and morals, a living wage would, of course, be the first charge on the industrial product; with the result that modern industry in many quarters would at once go to pieces. But the industrial world is governed by men and women who are not Christians, who make no claim to be Christians and refuse to be bound by Christian sanctions. And the Christians who live by dividends are for the most part only too happy to receive their modest incomes without making any unpleasant inquiry into the conditions which produced their money.

The class war is felt by many to be a drawback to an otherwise highly pleasant and satisfactory civilization. But, at the same time, if

we cannot live on our dividends without this conflict of interests, then it must be put up with—this class war—since life without dividends is unthinkable, or is pictured as sheer barbarism.

Nevertheless, it is hard to believe that mankind will not find a way of life that will eventually be free of this perpetual strain of class war; and hard it is to be persuaded that mankind will not ultimately prefer to co-operate in the production of wealth and to share the wealth produced in some fashion not irreconcilable with justice and charity.

JOSEPH CLAYTON,
in *Blackfriars*.

Mr. Green, who has succeeded Mr. Gompers as President of the American Federation of Labor, has protested against the textile wage reductions on the ground that the policy is unsound economically, in that it will reduce the purchasing power of the employees. This disregards the fact that their purchasing power already has been reduced by unemployment, and that the purpose of the wage-reduction is to secure an increase of mill operations, which if accomplished will mean an increase of real wages. If Mr. Green's argument is sound without qualification business might be helped by doubling textile wages over again. His argument would be sound as against an effort to reduce textile wages below the normal level of all wages and the compensation of all workers, including the farmers.

One of the spokesmen for the anthracite miners is quoted as saying that the union is "irrevocably opposed to any backward step," and "in favor of progress wherever possible." As an abstract declaration no objection can be made to this. It is not in the general interest that the wage-workers as a class shall have to submit to any backward step, and there is no danger that they will be required to do so. Modern society, however, is so organized that it must progress as a whole if it progresses at all, and efforts to advance the position of separate groups without regard to the effects of such efforts upon each other's welfare simply throw the whole situation into confusion, to the injury of all.

The business outlook is better than it has been for years, because on the whole the industries are more nearly balanced, and therefore in better relations to each other's products and provide each other with full employment.—August Letter on Economic Conditions, Government Finance Securities, National City Bank of New York.

The figures of the advertising bureau of the American Newspaper Publishers' Association reveal the enormous hush fund lining up the newspapers of the country solidly behind the employers in every big industrial crisis and inducing them to poison the public mind against labor's effort for decent standards.

The report shows 100 typical corporations whose 1924 support of the press, through paid newspaper advertising, totals over \$43,000,000. Official esti-

mates make this only one-fifth of the amount spent by corporations. Although making sales is the ostensible motive of this expenditure, it is in reality the newspaper publisher's only substantial means of support. Newspapers today are a parasite on the employing class and are not likely to bite the hand that feeds.

Among the 100 corporations listed, the following spent over \$1,000,000 each on newspaper advertising in 1924.

1924 Newspaper Advertising.

General Motors (partial)	\$2,985,000
Ford Motor	2,000,000
Victor Talking Machine.....	1,900,000
American Tobacco	1,600,000
Liggett & Myers Tobacco.....	1,500,000
Standard Oil of Indiana.....	1,500,000
Calumet Baking Powder.....	1,400,000
Wrigley Chewing Gum.....	1,250,000
Dodge Brothers Motors.....	1,200,000
Paige Motors	1,000,000

Other contributors listed are Postum Cereal \$875,000; Corn Products, \$800,000; U. S. Rubber \$750,000; Heinz 57 Varieties, \$600,000; Harbison-Schaffner & Marx, \$500,000; Union Pacific, \$570,000; Quaker Oats, \$400,000; Shredded Wheat \$350,000.

Food corporations contributed over \$6,000,000 of the total, the auto industry over \$9,000,000; tobacco \$3,700,000; oil, \$2,820,000, and railroads, \$1,480,000. The compilation represents only a small portion of the newspaper advertisers, many of whom spent just as much as those on the list.

Although these funds are spent to persuade you to buy a Ford instead of a Hupp, Pepsodent instead of Pebecco, or gum and tobacco instead of food and clothing, the effect makes the press entirely subservient to the capitalist interests. The enormous stream of news and comment which issues each day to form public opinion is subsidized to support the employers. Labor cannot get its side adequately presented, particularly in times of crisis.

And here's the joke. The workers are paying this subsidy through the advertising charge which enters in the cost of every advertised product they buy. They are supporting the press which poisons the public mind against their cause.

LELAND OLDS, in
Brewery, Flour, Cereal and Soft Drink
Workers' Journal.

Viscount Grey, who knows Europe best, concludes his "Lessons of the Great War" on a note of despair, but he missed the note of hope by the skin of his teeth. He writes: "The most effective change would be that nations should dislike each other a little less and like each other a little more; but this aspect takes us into regions of moral or religious speculation." And he, the great thinker, leaves them alone and falls back on the political quack medicine of arbitration, and then utters the threat "Learn or perish."

Grey is no use. Let us turn to Sturzo and Tagore.

Don Luigi Sturzo, Italian priest and political leader, and Dr. Rabindranath Tagore, Bengalese poet and philosopher, have tried to study the problem of western chaos and the solutions they offer contain interesting elements of contrast and comparison.

Dr. Tagore advocates a return to the Supreme Truth which permeates the world, whose complete object is the reconciliation of the finite and the infinite. It is the breaking of the harmony between these two which causes people to produce food not to sustain life but to satiate self-gratification. Spiritual balance is the cure.

Don Sturzo frames his solution as follows:

Christ first spoke of the freedom of the sons of God. He raised men to equality in spiritual life and called them to worship God in Spirit and in Truth. Since then history has been one effort of humanity to escape from some sort of bondage; this bondage today is the new State Caesarism, the bureaucratic State, protected by capital. The remedy is a policy of equilibrium between all the social forces, and this must necessarily be a policy of freedom.

The two solutions are characteristic. Tagore limits his to individual and mental balance. Sturzo extends his to social and political balance. Tagore's solution is theistic, based on the eternal Truth; Sturzo's solution is Christian, based on the definite character of spiritual equality and freedom; Tagore's solution is more mystical and abstract, Sturzo's more realistic.

Both solutions are characteristic of the civilizations and religions they represent, each suited to its environment. Tagore's may protect the East against the West, but only Sturzo's will save the West from itself.

The Catholic Herald of India.

Warder's Review

Tuition Is Not Education

Emerson, who, during his first visit to England, went to Rydal Mount to pay his respects to Wordsworth, found the poet had much to say of America, "the more that it gave occasion for his favorite topic—that society is being enlightened by superficial tuition, out of all proportion to its being restrained by moral culture."*) And the end is not yet, although by this time it should be evident to all that "tuition is not education," that a merely enlightening tuition actually frustrates the purpose of education.

Putting a Premium on Inefficiency

There is a searching review of Professor Lumsden's Textbook on *The Art of Etching* in the *New York Times Book Review*, of May 24th, written by Joseph Pennell, one of the leading etchers of

*) Emerson, R. W. *English Traits*. Boston, 1857, P. 25.

our country. Incidentally he refers to our tariff policy and its unfortunate influence on certain activities.

Treating of the roller used in the printing of etchings, Mr. Pennell says: "If the American manufacturers who make artists' and etchers' materials only had any brains they could supply the world—if they brought down their prices, but they won't; so I get all my materials for etching from Europe, and though paying postage and duty—which is only another means of protecting national junk—the foreign products delivered in New York are cheaper than native and infinitely better. That is the American notion of business protection."

This is not the only proof we have that our high tariff tends to grant a premium to inefficiency and mediocrity. A little more foreign competition would do more than one branch of industry in our country no harm.

Crowding Happiness Out of Work

Modern progress, so styled, is not altogether a gain. Many there are, indeed, who, after careful deliberation and close study, ask themselves whether in the process of modernization society does not lose more than she gains, at least in net terms. Many an attainment certainly has been dearly bought. All this is the sheerest of platitudes to everyone acquainted with the social aspects of industrial development, say in England or America. But today even the "remote and primitive" corners of the globe are being affected by industrialization and likewise by its attendant ills and troubles.

Thus an article on "The Preparation of 'Yerba Mate' (Paraguay Tea)," which appeared in a recent number of "The Review of the River Plate," (Buenos Aires, Argentina) may be considered as giving chapter and verse to prove that progress, at all events, has no respect for customs. The author describes the unique processes employed to render the leaves fit for use, and concludes that "it is happy work and picturesque: the leaves falling to the ground from the drying domes, sparkling in the sunlight like cascades and making rustling noises as they come softly down, while all the time the Guarani 'peones' are laughing and joking among themselves," and then the alternating quartettes of "crushers, dancing round the pile of leaves, swinging their huge wooden machetes with absolute precision, turning the yerba, now with their feet, now with a twist of the wrist, as the machete touches the leaves, and at times knocking them together in mid-air as the dance grows livelier. The laughter and yells of the peones at their work, their quaint native dialect, the glow of the fires and the light smoke rising from the drying leaves make a scene that lives long in one's memory. But soon all this must pass—in the future the contractor will exchange his native cart for a Ford, the roar of machinery will be heard instead of the jokes in Guarani and though 'yerba mate' will continue to prosper the 'yerbateros' of today will be seen no more."

The Radio in the Service of Propaganda

The printers' art, which came into practice shortly before the Reformation, was utilized by that movement in a manner proving anew the children of the world to be wiser than the children of God. In the radio a new means of disseminating information has been thrust upon civilization. That it will be abused, as the art of printing was and still is abused, is certain; man has never yet made use of any invention only for good purposes, and the radio will prove no exception.

Even today, while the radio is still in its infancy, as it were, one hears of "air control" exercised by the so-called "Four Horsemen of the Apocalypse," some persons of experience in the broadcasting-field declaring "that the air is no longer free except for breathing purposes and that such scandalous prodigality may be inquired into later." In fact, the *Typographical Journal*, the official paper of the International Typographical Union of America, complains that the Western Electric Company displayed no eagerness to sell that organization broadcasting equipment. "The company's representative," says the article, "blandly advised an inquirer as to which things the company would allow and which things it would not permit. While none of the prohibitions mentioned appeared vital, it was clear that to invest a large sum of money in a project, over which a private corporation held such control, would be a bit too hazardous for the International Typographical Union."*)

The *Typographical Journal* is of the opinion, however, that organized labor cannot well afford to neglect radio entirely. Having referred to the suggestion, contained in an interview with the President of the International Typographical Union, Mr. Lynch, recently printed in the daily papers, that organized labor should consider the possibilities of radio as a means of spreading educational publicity, the article quotes him as saying:

"Opponents of unionism are losing no time about utilizing this tremendous new medium for propaganda spread. The Illinois Manufacturers' Association is making a sustained publicity drive, using the radio. 'Tell your home folks to tune in on the noon-hour programs,' says a message issued by industrial plants, members of the association. Here are some of the topics discussed in those programs: 'The Shop Agitator,' 'The Easiest Way for a Factory Employee to Own His Own Home,' 'The Popular Man in the Factory,' 'Americanization,' 'Interest of Employees in Total Manufacturing Output,' 'Sports and Exercise.' Heavily freighted with poison gas against the labor movement are these little talks to workers. Many factories have installed receiving sets with loud speakers in lunch rooms and rest rooms to facilitate dinning union-hatred into the ears of employees. Unionism certainly cannot afford to leave this field to its insidious and sleepless foes."

In the end the union journal arrives at the conclusion that "the radio question is of equal interest to all great unions and, quite obviously, should be considered by the American Federation of Labor or by a group of unions." It is hardly necessary to point to the inferences our readers should draw from the stated facts.

Opposed to Sterilization of the Feeble-Minded

A strong tendency in favor of sterilization of the feeble-minded and criminals, which existed in the State of Michigan a few years ago, suggested to us the advisability of a lecture, to be delivered during our annual Study Course, conducted at Detroit in 1922. The lecturer, Dr. Joseph F. Goeke, Manistee, Mich., clearly demonstrated that segregation and not sterilization was the correct remedy to be applied to the immediate problem, control of the feeble-minded and incorrigible criminals.

While all too many reformers insist on sterilization, the men in charge of the Department of Public Welfare of the State of Illinois have always held aloof from this quick-cure method, advising segregation and the elimination of the hereditarily feeble-minded through the very methods common in Christian countries for centuries.

The *Institution Quarterly*, official organ of the Public Welfare Service of Illinois (Vol XVI., No. 2) contains the substance of a short talk on "The Reduction of Feeble-Mindedness," given by the Alienist at the 11th annual Mid-Year Conference of the Illinois Probation Officers' Association, March 8, 1924. The speaker takes the position that sterilization in the majority of cases would accomplish only a most superficial solution of the question "resulting in the degradation of many individuals and consequently of the community at large."

He believes that "a far more reasonable solution, though upon the face of it perhaps not so plausible, lies in what is termed *eugenics*." "As ordinarily understood this term applies to such education of the public as will eventually lead to the breeding of a better stock by the elimination of marriage of extra marital relationship of normals with the unfit and of the unfit with their own kind." The Alienist of course, realizes perfectly that "such an understanding can only be arrived at in the course of many, many years in the case of the population at large." But he believes that legislation of various kinds can meanwhile accomplish something in the way of preventing the marriage of such applicants as seem obviously feeble-minded.

Those who have a firm belief in the saving power of religious and moral influences will be glad to note his opinion that the feeble-minded themselves can, where they are of fairly high grade intelligence—high-grade morons, as they are called—"very possibly be educated to realize that they are somewhat different from ordinary people, that they must shun extra-marital relationships with the other sex and refrain from marriage because they are not fitted to undertake the responsibilities of bearing children or supporting a family."

Unfortunately, sound opinions of this kind are not broadcasted, while the exponents of sterilization are, like so many other quack reformers, pressing their remedy as an infallible one for the purpose of cleaning out feeble-mindedness. More than one attempt was made during the legislative period of 1924 to 1925 to pass laws intended to permit even enforce sterilization of the feeble-minded and criminals.

*Problems of a Broadcasting Station, May issue, p. 660.

The Woman's Apostolate

Defective "Declaration of the Rights of the Child."

Under the heading "Supra-National Laws, Agreements and Organizations," the 1925 edition of the International Year Book of "Child Care and Protection" prints in first place the Declaration of Geneva, as endorsed by the Fifth Assembly of the League of Nations on September 26th, 1924, enjoining, in five brief clauses, the rights of the child which should be acknowledged and respected in all civilized communities. This Declaration, called "a program offered to all men and women of good will, world over," purely humanitarian in spirit, however, is followed by "Religious Laws:" "Hebrew Law;" "Roman Catholic Canon Law," and "Mohammedan Law," to the extent in which they are concerned with marriage and childhood.

The author of the chapter on "Hebrew Law," M. Feldman, M. D., a London physician, makes clear that the Bible and Talmud are full of precepts regarding the hygiene of early infancy in childhood, but he has virtually nothing to say of the influence the Bible, which the scoffer, Heinrich Heine, toward the end of his life discovered to be the greatest treasure possessed by his race, exerted on the position and conduct of parents towards their children and the latter towards father and mother. In no manner does he indicate that at the bottom of all the laws and inhibitions relating to marriage and childhood, and mentioned by him, there is the conviction that they must be observed because they express the will of the Almighty. The love of children for their parents, and vice versa, is, in the last analysis, love for God. Children were considered gifts from God; of the joy of the pious the Psalm says: "Blessed art thou, and it shall be well with thee. Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, and about thy table" (Ps. 127, 2, 3). So far-reaching was this religious influence that Holy Writ makes no mention of parricide, nor of the abandoning of infants. Both seemed incredible to the Gentile Jews. Many passages of the sacred Book have public opinion to have held the son, who brought shame and sorrow to his father, in contempt. The rights and duties of parents were, therefore, more balanced, and both may be traced to one source, God, the Father of all, the omnipotent creator, the source of authority.

The International Year Book of Child Care and Protection is a most remarkable book. The press of the English-speaking world has been lavish in praise. *The Lancet*, that distinguished British medical journal, declares it "will be used wherever particular interests of the child come up for consideration." The opinions of a number of papers and reviews agree, in substance, with the terse dictum of the *Cape Times*, of Cape Town, couched in four words: "A mine of information." And it is not that, nor does the *Red Cross Courier*, of New York, exaggerate in stating: "Covers its field with

an attention to detail wholly admirable." While *Le Foyer des Orphelins*, of Brussels, believes this Year Book to be "undoubtedly the most complete index to all that concerns the universal social conditions of the child." Except, we would add, in respect to the spiritual welfare of the child, since it neglects entirely reference to the one thing declared necessary above all others by the Master. The information contained in the book is altogether along the lines laid down by the Declaration of Geneva which, brought about by the efforts of the Save the Children Fund, of London, consists of a preamble and five paragraphs containing the following demands:

By the present Declaration on the rights of the child, men and women of all nations, knowing that Humanity*) must give to the child the best it has to offer, affirm their obligations, regardless of race, nationality, and religion:

I. The child must be reared in a manner assuring development, both physically and mentally.

II. The child which is hungry must be nourished; the sick child must be nursed; the troubled child must be encouraged; the erring child must be assisted; the orphaned and abandoned children must be gathered and taken care of.

III. The child ought to be the first to receive help in times of distress.

IV. The child must be enabled to earn its living and ought to be protected against all exploitation.

V. The child should be brought up in the knowledge that its best qualities must always serve its fellowmen.

The phrase, "declaration of the rights of the child," unfortunately reminds one of the notorious Rights of Man, whose third paragraph declares, there is no right which does not emanate from humanity. Humanity, the reader will remember, is written with a capital H in the Declaration of Geneva, and it is this Humanity which is expected to grant to the child the very best it is able to give, and which in after years he must serve. What this "best" is, the information regarding Brazil,**) contained in the International Year Book under consideration, will make clear:

The United States of Brazil, comprising 20 states, a federal district, and a territory, covers an area of 3,275,510 square miles, and has a population (census of 1920) of 30,635,605. The racial character of the people is not uniform throughout the republic, white races predominating in the southern states, Indians in the northwest, and mixed races in the central and northern coast states. The Indian population numbers about 600,000. All but about 100,000 of the aggregate population are

*) The word is capitalized in the French original of the Declaration as printed in the Year Book.

**) We have chosen the statement concerning Brazil to exemplify the reports contained in the Year Book, because it is of average length.

Roman Catholics, but the Government recognizes the complete equality of all religions.

Marriage, Divorce, Etc.

Since the separation of Church and State in 1889, marriage has been a civil contract. The minimum age for marriage is 14 for males and 12 for females. The principal grounds for divorce are adultery (on the wife's part), attempts against the life of either party by the other, and desertion. Beginning in December, 1924, a free course of study in gonococcal infection and the general hygiene of the marriage relation, for physicians and medical students, has been inaugurated in Rio de Janeiro under the auspices of the Brazilian Red Cross.

Child Welfare

Child welfare work has undergone considerable development during recent years. The excessive infantile mortality, especially among the lower classes, has given rise to State action, and a bureau of child hygiene has recently been created under the Department of Health. Child welfare centres are now being opened, and other means taken to spread instruction in the care of children. Employed women are entitled to leave 30 days before and 40 days after childbirth, and factories and workshops in which more than ten women are employed must provide nurseries for the workers' babies, the cost of maintenance being borne by contributions from the women and from unmarried male workers who do not support mother or sisters. Wet nursing is subject to certain restrictions. No woman whose own child is less than four months old may be employed as a wet nurse, and if her child has died, she may not be so employed without first producing the death certificate to the appropriate authority. A free dental clinic for children, at which it is expected to deal with several hundred children per day, is (March, 1925) in course of erection at Rio de Janeiro. A free milk service (copo de leite) for poor school children has been inaugurated in the same city, where an Institute for the Protection and Assistance of Childhood has been in existence for the past 22 years. During 1923, the institute recorded 40,000 consultations. Moreover, 30,000 litres of milk were distributed through the gottas de leite (infants' free milk centres), 3,269 children were given other forms of material assistance, and 36 births were attended. The Roman Catholic Church, through its lay orders, carries on much charitable work. Under a decree of 5th November, 1924, 12th October is to be observed annually as "Children's Day" throughout the republic.

Education

Education is free but not compulsory, except in several municipalities in the state of Sao Paulo. Primary schools are maintained either by the states or by the municipalities. There are about 13,000 primary schools in the republic, with over 700,000 pupils. There are 327 secondary schools (mostly private) with about 30,000 pupils, and 151 professional schools with about 20,000 pupils. There is also a school for the blind and one for the deaf and dumb. There are 28 industrial schools, 11

agricultural, and 9 commercial institutions. The Federal Government makes grants to the state Governments to aid vocational education.

Employment

The minimum age for employment in a factory is 14, except in the case of tobacco factories, where the minimum age is 18. No child or young person may be employed for more than 6 hours out of the 24, or at night, and all employment is subject to a medical certificate of fitness. Brazil is a member of the International Labor Office of the League of Nations, and legislation following the lines of the Washington conventions with regard to the employment of children is in progress.

Delinquency

A presidential decree of 30th December, 1924 (not yet enforced owing to the lack of appropriations), provides for the establishment in the federal district of a juvenile court to deal with offenses of children under the age of 18. The decree provides that the judge shall have the assistance of a physician who is also a psychiatrist, and of several probation officers, and establishes a council of assistance and protection for minors to help to enforce the laws relating to minors and to work for the prevention of juvenile delinquency.

Voluntary Societies and Institutions

Among the principal voluntary efforts directed wholly or in part to the care and protection of children are the following:

- Brazilian Red Cross (Cruz Vermelha Brasileira), 75 Ubaldino do Amaral, Rio de Janeiro.
- Brazilian Save the Children Fund, 75 Rua Ubaldino do Amaral, Rio de Janeiro.
- Catholic Scouts Association (Associacao de Escoteiros Catholicos do Brazil), 40-1 Av. Rio Branco, Rio de Janeiro.
- "Copo de Leite," Rio de Janeiro.
- Girls' Guides Federation (Federacao das Bandeirantes), 64 Marquez d' Olinda, Botofogo, Rio de Janeiro.
- Institute for the Protection and Assistance of Children, Rio de Janeiro.
- League of Friends of Childhood, Rio de Janeiro.
- Salvation Army (O Exercito da Salvacao), 17 Rua General Canara, Rio de Janeiro.

Exactly five hundred pages are filled with just such matter, painstakingly collected. The scheme is in most cases the same; that children have a soul, which must be ministered to, as well as a body that must be nourished and otherwise provided for, and a mind that must be trained, none of these accounts, dealing with every political entity under the sun—neither the Kingdom of Nepal, Asia, nor the Republic of Andorra, in Europe, with its 5,231 inhabitants, is omitted—would reveal. One gains the impression that those, responsible for the volume, are thoroughly imbued with the uppermost principle of neo-humanism, namely that it is necessary, in order to obtain to the knowledge of man as he really is, and to the faculty of educating him correctly, to completely ignore God and everything supernatural. There may be a higher being; man

...y, after this life, be granted another existence: those are questions to be left to the theologians and religious instruction. Modern education of men and the masses is not concerned with these things; its function is simply this: to educate men in this world.***)

Similar expressions are plentiful in the writings of modern authors. There is a general tendency to concentrate all forces on the development of a self-contained man, who is not supposed to bother himself a great deal with the hereafter. This is the essential reason for the separation of the natural from the supernatural, of religion from culture, of religion and science, the State, politics, education, and the Church.†

When the twentieth century dawned, men expressed the opinion that it would usher in a new age of humanity, the true brotherhood of man. The World War shattered these hopes in a thorough fashion. Nevertheless, the revolt against God remains; men search for the way out of present-day troubles in every possible direction; like the Romans, they erect altars to strange gods. They would have some kind of religion, using it for a safety valve to keep down the disturbing forces of morality and crime. Especially in our country at the present time, so-called conservatives imitate Thomas Huxley, one of the champion freethinkers of the Victorian era, and a foremost evolutionist, who urged, when the London County Council wished to banish Bible teaching from the curriculum of their schools, that this subject should be kept in the time-table. But what the disciples of agnosticism and neo-humanism are not willing to do, is to profess their errors and return to the God and faith of their fathers. Anatole France was a witness to this attitude. He declares, in *Garden of Epicurus*, "religions are strong and beneficent because they teach man his *raison d'être*, the final purpose of his existence. Those who have rejected the dogmas of theological morality, as almost all of us have done in this age of science and intellectual freedom, have no means left of knowing why they are in the world and what they came here to do." He realized the situation to be, as described by him, nevertheless he would not heed the call, *revertere te ad Deum*, return to thy God! nor was France willing to use his great influence to help undo the harm, committed by those who excluded religion from the schools. Although he certainly knew that the children, especially of his own country, had come to think, as the Holy Father says, "that in their lives no importance need be attached to religion and to God, as either no mention has ever made of them or, if spoken of, it was in words of contempt."††)

"God and His law being thus banished from the

***) Quoted by the Dominican Weiss from the Proceedings of the General Convention of German School Teachers, held at Leipzig, 1893, in Vol. 2 of *Apologie des Christenthums*, 4 Ed., P. 3, Freiburg, 1904.

†) Weiss, Loc. cit., P. 4.

††) Encyclical Letter of H. H. Pope Pius XI, *Ubi arcano Dei*, London, 1923, P. 15.

course of studies," Pius XI continues, "no foundation of reason remains on which the minds of the young should be trained to avoid evil and lead honorable, holy lives; nor, at the same time, is it possible for homes and civil society to have a supply of men of good morals, lovers of peace and order, good and useful members of society." Since the condition, the Holy Father speaks of, is quite prevalent, one cannot help but fear that the glorious Declaration of the Rights of the Child will not procure for it that happiness which He alone can give who commanded: "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven." Nor will all the laws and ordinances, adopted with the intention of safeguarding the rights of children, make these truly happy, since they alone do not suffice to make them virtuous. It is necessary and laudable to shield children from physical evil; but what does it benefit a child to gain the world, if it lose its soul. And this the Declaration adopted by the League of Nations does not safeguard.

F. P. K.

Ein eigenartiges Frauenleben.

Nonvertitenbilder sind heutzutage keine Seltenheit, auch nicht, wenn sie Autobiographien sind. Aber daß eine Nonne ihre eigene, ganz persönlich gehaltene Geschichte noch zu ihren Lebzeiten veröffentlicht, dürfte nicht allzu oft vorkommen. Maria Rafaela Brentano, Chorfrau im uralten Benediktinerinnenkloster St. Gertrudis am Nonnberg zu Salzburg (Österreich), hat den Muth dazu gehabt, weil es sie drängte, anderen Suchenden und Fragenden zu erzählen, wie wunderbar Gottes Vorsehung über den Menschen waltet. Das Buch heißt „Wie Gott mich rief. Mein Weg vom Protestantismus in die Schule St. Benedikts“ (Verlag Herder in Freiburg i. Br.) und das Frauenleben, das hier dem Leser enthüllt wird, kann wahrlich nicht alltäglich genannt werden.

Im Jahre 1872 zu Moskau, der alten Zarenstadt, von deutschen protestantischen Eltern geboren und auf verschiedenen russischen Landgütern aufgewachsen, bildete Hanni Legai sich in Libau in Curland (jetzt Republik Lettland) zur Lehrerin aus und wirkte dort jahrelang in eifriger Lehrthätigkeit, da sie nach dem frühen Tode beider Eltern selbst ihr Brot verdienen mußte. In der Enge und Alltäglichkeit der Kleinstadt stieg immer wieder der Wunsch in ihr auf, ihr Leben möge doch „anders als die andern“ verlaufen, und dieser Wunsch ließ sie mehrere große Reisen nach Deutschland, Österreich und der Schweiz unternehmen, was dortzulande für junge Damen noch eine große Seltenheit war. Eine Folge der Reisen war es, daß Frä. Legai eine eifrige Sammlerin von Ansichtskarten wurde, und dies wiederum wurde die Veranlassung zu ihrer Ehe mit dem in Wien lebenden Oberingenieur Max Brentano, einem Großneffen des bekannten Romantikers Clemens Brentano. So kam die Protestantin ins katholische Wien, ließ sich aber nicht katholisch, sondern protestantisch trauen, da sie ihre etwaigen Kinder nicht in einem ihr fremden Glauben

ben erziehen wollte. Dem religiös gleichgültigen Manne war das ganz recht. Das Ehepaar war trotz großen Altersunterschiedes sehr glücklich, und auch Brentanos erwachsener Sohn aus erster Ehe fühlte sich wohl in der Harmonie und Heiterkeit des kleinen Familienkreises, der sich nicht mehr vergrößerte. Doch nach fünf glücklichen Jahren begann Brentano zu kränkeln; ein Nerven- und Herzleiden mit quälenden Angstzuständen drückte dem Unglücklichen schließlich den Revolver in die Hand und die arme Frau sah ihn tot zu ihren Füßen. „Wie einfach schreibt sich das alles nieder,“ heißt es in der Biographie, „und wie leicht liest sich das, und birgt doch ein Erleben, das in keiner Sprache der Welt wahrheitsgetreu geschildert werden kann! Ich will mich daher auch nicht bemühen, die Stunden und Tage, die der Katastrophe folgten, zu beschreiben, wenigleich sie mir bis in die kleinste Einzelheit ins Gedächtnis gegraben sind. Jahre hindurch bin ich, besonders in Zeiten nervöser Ueberreizung, nachts zuweilen in jähem Entsetzen aus dem Schlafe aufgefahren, weil ich jenen Knall wieder zu hören meinte und jenes leise Wischen des Blutes, das aus der Schußwunde quoll.“

Die erst 33jährige Witwe mußte nun wieder den Kampf ums Dasein kämpfen und sie that es mit Muth und Unternehmungslust. Nach manchen anderen Versuchen gelang es ihr, als Schriftstellerin ein behagliches Leben zu führen. Wie die göttliche Vorsehung sie nun weiter leitete, wie Gott es fügte, daß im geeigneten Moment die geeigneten Menschen und Bücher ihr in den Weg kamen, bis aus der lauen Protestantin eine überzeugte Katholikin wurde, — das läßt sich nicht kurz erzählen, das muß in der Autobiographie selbst gelesen werden. Es sei hier nur erwähnt, daß der Priester, der Hannu Brentano am 25. Oktober 1908 in die katholische Kirche aufnahm, der auch in Amerika wohlbekannte Konvertit Monsignore Paul de Mathies (Schriftstellernamen: Ansgar Mbing) war, der im Mai 1924 in Afrika verstorben ist. Der Weltreisende hielt sich nur kurze Zeit in Wien auf; es war, als habe Gott ihn nur hingeschickt, um diese eine Seele von den Irrwegen des Neßerthums auf die rechte Bahn zu leiten.

Bald nach der Konversion wandte Hannu Brentano sich ganz der öffentlichen sozial - caritativen Thätigkeit zu. Im Frühling 1910, anlässlich des ersten österreichischen katholischen Frauenkongresses, wurde sie die Generalsekretärin der K.K.F.D. (Kathol. Reichs - Frauenorganisation), welcher sie in ihrem Buche ein so eingehendes Kapitel widmet, daß der Leser interessanten Einblick gewinnt in das soziale Leben Wiens während der Jahre 1910 — 1919, und die führenden Persönlichkeiten im österreichischen Vereinswesen kennen lernt.

Der Weltkrieg gab dem Wirken der österreichischen Frauen andere Ziele und Pflichten; er hatte natürlich auch umgestaltenden Einfluß auf das Privatleben der Generalsekretärin der K.K.F.D. Sie war in den verschiedenen Hilfsaktionen thätig, die von der Stadt, von Vereinen und von Einzelpersonen ins Leben gerufen wurden, sie pflegte Verwundete, arbeitete im Zensurbureau und nahm sich der gefangenen kranken Russen an, die sie in den Wiener Spi-

tälern antraf; denn sie war des Russischen noch von der Jugendzeit her in Wort und Schrift mächtig. Voller alledem fand sie noch Zeit zur Aufrechterhaltung des gemüthlichen Verkehrs mit Freunden und Schülern, die sich in ihrem behaglichen Heime zu versammeln pflegten; an manch jungem Menschenkinde vertrat sie Mutterstelle. „Obwohl der gütige himmlische Vater mir leibliche Kinder verjagt hatte“, erzählt sie, „schien er doch nicht zu wollen, daß der Vorrath der Mütterlichkeit, der in jedem Weibe aufgespeichert liegt, ungenützt bleibe.“ Alle Freuden und Schmerzen, welche diese geistige Mutterschaft der Verfasserin gebracht hat, werden in einem, mit viel Liebe geschrieben und sehr glücklich abgefaßten Kapitel eingehend geschildert.

Das Jahr 1918, das beinahe der ganzen Welt eine Umwälzung brachte, war auch in Hannu Brentanos Privatleben von ganz besonderer Bedeutung. Im Frühling jenes Jahres mußte sie sich eines innerlichen Leidens wegen einer schweren Operation unterziehen, welche Hofrath Prof. Peham, der Arzt der Kaiserin Zita, ausführte. Nach überstandener Operation erfuhr sie, es habe sich bei der Operation gezeigt, daß einige Tage später keine Rettung mehr möglich gewesen wäre. „Da überkam mich ein nicht zu schilderndes Gefühl des Staunens. Stundenlang konnte ich still daliegen und sinnend und denken und mir ausmalen, wie es gewesen wäre, wenn ich kein freies Zimmer im Sanatorium gefunden hätte. ... Und wenn ich dem lieben Gott recht innig gedankt hatte für sein gnädiges Eingreifen, tauchte die neugierige Frage auf: Warum hat Gott es so wunderbar gefügt? Was will Gott von mir?“

Es mußte noch mancherlei über sie kommen, bis sie verstand, was Gott von ihr wollte! Im Herbst jenes schicksalsschweren Jahres herrschte in Oesterreich wie in anderen Ländern eine sehr bössartige Grippe. Ihr erlagen Frau Brentanos erst 38jähriger Stiefsohn, Maler und Zeichenprofessor Anton Brentano, und ihr Pflegesohn, ein junger Benediktinermönch, der ihr theuer war wie ein leiblicher Sohn. Und an der Bahre dieses jungen Mönches war es, daß sie das Verben Gottes um ihre Seele endlich richtig verstand: sie erkannte deutlich, daß Gott in das Kloster haben wollte. Acht Tage nach der Beerdigung bat die Siebenundvierzigjährige im Benediktinerinnenkloster am Nonnberge um die Aufnahme, die ihr nach einigem Zögern gewährt wurde. Ein der ersten Priester, dem sie ihr Vorhaben mittheilte, war der nachmalige österreichische Bundeskanzler Dr. Ignaz Seipel, mit dem das Vereinsleben sie öfter zusammenführte. Mit herzlichem Glückwunsch und warmen Lobesworten über den am Nonnberge heischenden Geist nahm Dr. Seipel die Mittheilung entgegen.

Am 16. Januar 1919 verließ Hannu Brentano Wien für immer. „Woher nahm ich Muth und Kraft zu diesem Scheiden?“ fragt sie in der Rückerrinerung an jene schwere Stunde, und fügt hinzu: „Noch deutlicher als in jenen Augenblicken selbst fühle ich jetzt, wie vertrauensvoll ich mich von Gott schieben und tragen ließ!“ Ihre Bekannten prophezeiten, daß
(Schluß a. S. 249)

Central-Blatt and Social Justice.

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Die Grundlagen der sozialen Kultur.

II.

Wenn Vater Wilhelm Schmidt, S. V. D., und Wilhelm Koppers, S. V. D., die Grundlagen menschlichen Kultur klarlegen, so Alphonse Schmitt und Gustav Schnürer die Grundlagen der sozialen Kultur.

In seinem zweibändigen Werke „Wirthschaftliche und soziale Grundlagen der europäischen Kulturentwicklung“ (Wien, 1923-24, zweite Aufl. L. W. Seidel, 418 und 615 S.) zeigt A. Dopsch auf Grund seiner Quellen- und Literaturbeherrschung vorzüglich ein Doppeltes: 1. daß die seit Justus Möller und Karl Friedrich Eichhorn, also seit der Romantik, in der soziologischen Germanistik „herrschende Lehre“ von der „Freiheit“ und „Gleichheit“, also dem Urkommunismus und der Urdemokratie der Germanen, unhaltbar ist und auf einem durch die Freiheits- und Gleichheitsidee der damaligen Jahrzehnte bedingten geistigen Druck, vorzüglich in den Schriften des Caesar und des Tacitus, zurückgeführt werden muß; und 2. daß die altgermanische Kultur- und Gesellschaftsordnung, die alte Stände- und Lebensordnung, nicht erst in der Karolingerzeit grundgelegt wurde, ja nicht erst in der Merowingerzeit, sondern in ihren vorchristlichen Organisationsformen in die spätere Antike zurückreicht, die Germanen mithin nicht aus wilder Wurzel aufzubauen, sondern nur von Christenthum und Römerthum vermittelte) die antike Sozialkultur aufzugreifen und zu vollenden hatten. Wenn Dopsch seine Forschungen stets zu Gunsten der Germanen verwerthet sehen will, so ist er hinweisend, wie sie nicht als „Barbaren“, als Kulturzerstörer, sondern als Kulturbollender in die Geschichte eingreifen, so ist diese Feststellung gewiß geschichtlich werthvoll; soziologisch freilich in der That vor allem, daß umgekehrt die römisch-christliche Sozialordnung in sich selbst die Möglichkeit einer Wiedergeburt trug, nicht zusammenbrechen mußten, sondern im Gegentheil so lebensfähig war, daß die Germanen dieselbe nur zu übernehmen und weiterzuführen, nicht jedoch von Grund auf umzuformen hatten. Diese soziologische Erkenntnis wird offenbar lebendige sein. Es ist das Verdienst des Wiener Kultur- und Wirthschaftshistorikers, durch geniale Zusammenfassung sämtlicher Quellen und selbst lokaler Literatur und durch rückwärtslose Kritik der herrschenden Lehre „den Gedanken kultureller und sozialer Kontinuität zwischen später Antike und frühem Mittelalter herausgearbeitet und damit die soziale Beziehung geschaffen zu haben, auf der fußend die soziologie nunmehr die primär gestaltenden Faktoren der europäischen Sozialordnung aufzeigen und deren Funktion klarlegen kann.

Mängel der Darlegung, nothwendig bedingt durch die Stellung des Verfassers als Kultur- und Wirthschafts- Historiker, sind darin zu sehen, daß Dopsch nicht klar zwischen Germanen und Germanen, zwischen Römern und Römern unterscheidet, d. h. verkennt, was eben nur eine soziologische Quellenanalyse herausarbeiten kann, daß sowohl die germanische als auch die römische Welt, etwa zur Zeit Christi, also zur Zeit des Augustus und des Livius, des Marbod und des Armin, durchaus kein einheitliches Ganzes darstellt, weder religiös noch sozial, sich vielmehr beiderseits geradezu kontradiktorische Typen gegenüberstehen mit durchaus gegensätzlichem, religiösem, sozialem, politischem Programm. Diese Erkenntnis ist von fundamentaler Wichtigkeit. Sowohl bei den Germanen als auch bei den Römern gibt es „konservative“ wie „liberale“ Gruppen, wenn man so sagen darf, die sich wechselseitig nahestehen. Die geistige Welt des Cicero, Livius, Tacitus, der führenden Köpfe des republikanisch denkenden Roms, ist eine ganz andere als die der Caesar, Augustus, Tiberius, der kaiserlichen Häupter des monarchischen Roms. Desgleichen die geistige Struktur der Sueben im Innern des deutschländischen Flußsystems eine andere als die der Germanen an den Grenzen, der geistige Habitus eines Marbod durchaus ein anderer als der eines Armin. Erst diese Unterscheidung bringt volles Licht in die Frage des Urkommunismus und der Urdemokratie der Germanen, resp. in die Frage der Kontinuität der römischen Sozialideen.

Noch in einer Hinsicht ist Dopsch der Ergänzung bedürftig. So sehr er nämlich in eingehenden Ausführungen die sozialpolitische Wirksamkeit der Kirche würdigt, so wenig faßt er die spezifisch kirchliche, religiöse und geistige Wirksamkeit des Katholizismus ins Auge, wiewohl gerade von diesem Standpunkte aus die Gültigkeit seiner Thesen nur noch hinfalliger wird. Hier sehen die Forschungen Gustav Schnürers ein, der in dem vorliegenden ersten Bande seines auf drei Bände veranschlagten Werkes „Kirche und Kultur im Mittelalter“ (Paderborn 1924, 426 S., Ferd. Schoeningh) vor allem vom Standpunkte der Kirche, ihrer Päpste und Bischöfe, ihrer Heiligen, Selben und geistlichen Orden aus zeigt, welche hervorragende, primär gestaltende Rolle im Aufbau Europas gerade der Katholizismus spielt, und zwar seine geistlichen wie geistigen Kräfte. Schnürer stimmt zwar sozial- und wirthschaftsgeschichtlich mit Dopsch nicht zusammen, in diesem Punkte weist letzterer ohne Zweifel Wege auf, die den anderen Kulturhistorikern, auch katholischen, noch zu fremd sind; dafür geht er geistesgeschichtlich über Dopsch hinaus und bietet damit eigentlich erst jenen kulturhistorischen Faktor dar, der die Forschungen von Dopsch zu ihrem tiefsten Sinn gelangen läßt. Vor allem zeigt auch Schnürer ein Doppeltes: 1. daß die Kirche und das Römerthum, das katholische Römerthum der Ambrosius, Augustinus, Leo, Benedikt als Grundpfeiler der europäischen Kultur zu gelten haben, und 2. daß sich in den entscheidenden, Europa grundlegenden Jahrhunderten Römerthum und Germanenthum als römischer Katholizismus und germanischer Arianismus gegenüberstanden. Chlodwig erst führte die Germanenwelt ein in die römisch-katholische Reichskultur.

Doch konnte sich daraus erst dadurch jene in Karl dem Großen und Ludwig dem Frommen gipfelnde päpstlich - kaiserliche Konföderation, die Basis des Mittelalters, ergeben, daß den römisch-katholisch gewordenen Franken das unverbrauchte irische Keltentum und das daran anknüpfende Angelsächsentum geistig zu Hilfe kam. Schnürer gelingt es durchschlagend, die geistliche Kultur, die Ordenskultur als gestaltenden Faktor nachzuweisen. Heilige Persönlichkeiten erscheinen als die Richtung gebenden Kulturträger. In Ambrosius und Augustinus, in Leo, Benedikt und Gregor gipfelte das katholische Römerthum, in Leander und Isidor wird Spanien, in Martin und Hilarius, Abitus und Remigius Frankreich grundgelegt. Die Patrone dieser Reiche sind geistige Väter der nationalen Kulturen. Vom germanisch - romanischen Südwesten aus wird schließlich die Mitte Europas umfaßt, doch nur mit Hilfe der irischen Missionare Columban und Gallus und der auf dieselben aufbauenden Angelsachsen, vor allem Bonifatius. Mit dieser „geistlichen Erbfolge“ ist das grundlegende Gesetz der kulturellen Gliederung Europas ausgesprochen. Katholisches Römerthum verwich mit fränkischem, politischem, langobardischem Germanenthum, und es entstanden Frankreich, Spanien, Italien. Der Südwesten Europas ist das Mutterland der Kultur.

Um jedoch auf die Mitte Europas wirken zu können, mußten vorerst das ungebrochene irisch - schottisch - britische Keltentum und das angelsächsische Germanenthum wechselseitig mit dem katholischen Römerthum und in ihm dann selbst verwachsen und von Irland, Schottland, England aus Europa befruchten. Es ist das Verdienst des Freiburger Kulturhistorikers, diesen Prozeß an Hand der Geschichte heiliger Persönlichkeiten und ihrer geistlichen wie geistigen Wirksamkeit klargelegt zu haben. Wenn dem Verfasser etwas vorzuwerfen ist, so im Gegensatz zu Dopsch, eine gewisse Vernachlässigung der sozial- und wirtschaftsgeschichtlichen Seite der Kulturentwicklung, ein Mangel, der insofern verhängnisvoll ist, als er ein vielfaches Stedenbleiben in der gerade von Dopsch widerlegten „herrschenden Lehre“ bedeutet und überdies das Verständnis für die gerade von Schnürer selbst gepflegte Geistesgeschichte wesentlich erschwert. Für Schnürer ist die römische Sozialordnung reif für den Untergang, ihre Zertrümmerung durch die germanischen Barbaren geradezu Vorbedingung für ein Wurzelschlagen der ausschließlich durch die Kirche vermittelten mittelalterlichen Kultur. Während der Sozial- und Wirtschaftshistoriker Dopsch die geistige Kultur zu sehr vernachlässigt, obwohl sie durchaus in sein Thema passen, ja seine Thesen erst reiflos klären würde, vernachlässigt der vor allem der Kirche zugewandte Kulturhistoriker Schnürer zu sehr die Probleme der römischen wie germanischen Sozialorganisation, wiewohl auch sein Thema dadurch wesentlich an Klarheit gewinnen würde. So ergänzen einander beide Forscher.

Die Synthese kann freilich nur der Soziologe ziehen. Nur vom Standpunkte einer soziologischen Analyse der römischen wie germanischen Sozialformen gelangt man zu einer rechten Würdigung des germanischen wie des römischen Faktors der europäischen Kulturentwicklung sowie zu einer gerechten

Würdigung der Leistungen der katholischen Kirche. Erst eine soziologische Zusammenfassung der Leistungen von Schnürer und Dopsch macht diese fruchtbar für die Gegenwart, sei es daß jeder eine Leser diese Zusammenfassung von bestimmten soziologischen Kategorien aus unternimmt, sei es, schließlich auch die Wissenschaft der Soziologie werthvollen Vorarbeiten der Geschichtswissenschaft als ihre Voraussetzungen, als die Vorbedingungen ihres Kategorisierens aufgreift. Denn erst dadurch wird klar, daß die gegen die Republik sich durchsetzende monarchische Reichsorganisation der Römer, mählt mit dem Christenthum, „wiedergeboren dem Wasser und dem Geiste“, in dem Augenblick sich selbst, ohne Blutauffrischung, ohne „Verjüngung durch Verjüngung“ die Kraft besaß, Europa aufzubauen, als sie sich im Sinne des Christenthums Stände- und Lebensordnung hin umzuformen gewann. Die Germanen waren dazu prinzipiell nicht notwendig; sie mußten vielmehr, da sich ihr Kathentum parallel zur Konsolidierung des römischen Reiches im Katholizismus und zur katholischen Bildung der römischen Sozialformen zuerst in Pantheismus, später in Arianismus zersplitterte, auflöste, während eines mehrere Jahrhunderte spannenden Assimilationsprozesses erst allmählich die römisch - katholische Sozialkultur gewonnen haben, um sie dann freilich kraft ihrer unverbrauchten Kräfte zu herrlicher Blüthe zu bringen. Ohne Zweifel wäre das Römerthum, hätte sich das Germanenthum parallel zum römischen Reich entwickelt, schließlich zur mittelalterlichen Kultur gekommen, und Zweifel wäre dieselbe, weil gediegener fundiert auch länger bewahrt worden.

Wenn die Karolingerkultur (Karl der Große und Ludwig der Fromme) gewissermaßen das Kulzenith des Mittelalters, die Basis eines halben Jahrtausends aus dem Zusammenwachsen von katholischem Römerthum, fränkisch - gothisch - langobardischem Germanenthum, irisch - schottisch - britischem Keltentum, angelsächsischem und bairisch-alemanischem Germanenthum resultierte, wie Schnürer darthut, so ist ohne weiteres einzusehen, daß die schwerwiegende urgermanische wie spät-römische Sozialkultur, die nach Dopsch in der Karolingerzeit Ausdruck kommt, sicherer und dauernder hätte wirklich werden können, wenn sich das christlich-denkende Germanenthum parallel zum katholischen germanischen Römerthum, also im Donau- und Balkenraum entwickelt hätte, statt ins römische Reich einbrechen und dessen Entwicklung zu stören. Wenn alles dies zusammenfassen, dann ergibt sich für die Gegenwartskultur leicht folgende Wahrheit: Daß ein Volk, keine Kulturmenscheit, mag sie noch so verkommen sein, an ihrer Gesundung aus sich selbst verzweifeln muß, solange sie das Christenthum hat. Wenn auch nur einige wenige Menschen dieses Christenthum aufgreifen, wie es die katholischen Missionäre gethan haben, die prinzipielle Möglichkeit der Vergeburt des ganzen Volkes ist dadurch garantiert. Um zehn Gerechte willen schont Gott Sodoma und Gomorrha. Diese Wahrheit ist ein Kulturgesetz. Wo zehn Gerechte sind, dort werden schließlich tausend sein, stark genug, um die Stadt der S

ne Stadt der Gnade zu verwandeln, ohne der alten zur Wiedergeburt, ohne der Zerstörung zur Erstehung zu bedürfen. Auch unsere Kultur trägt selbst die Keime der Erneuerung. „Barbarisierung“, sogen. „Blutauffrischung“ vermöchten dieselbe in ihrer Entfaltung zu hemmen als zu ern.

So gewinnen wir aus den Forschungen von Paul Wilhelm Schmidt und Vater Wilhelm Koppers, von Alphons Dopf und Gustav Schmieder, sofern wir sie von klaren soziologischen Kategorien ausgehend zusammenfassen, vor allem ein Bild der urmenschheitlichen wie der ureuropäischen Sozialorganisation selbst, und überdies die Richtlinien eines Wiederaufbauprogramms von kulturentwickelnder Bedeutung. Es lautet: Nicht Demoskismus oder Kommunismus, sondern Ehe, Familien-Autorität, Familienbesitzthum und Familien-Gliederung der Gesellschaft nach Ständen, Ordnung und Unterordnung, Kristallisation um stabile Autoritätskörper, Verwurzelung der Gesellschaft in Nation, Christenthum und Kirche, dies allein ist ein wahrer Wiederaufbau. Nicht von außen, der Jugend irgendwelcher „Barbaren“, von Zerstörung durch Katastrophen, hängt die Zukunft ab, sondern ausschließlich von der Innenkraft unserer Kultur, von uns selbst und unsrem Kulturschaffen.

Dr. Ernst Karl Winter, Wien.

aus einem alten deutschen Wanderbuch.

Unter den Büchern, die Herr M. E. Will, von Kassel, an die Central-Stelle schickte für die Bibliothek, befand sich auch das Wanderbuch des Vaters, des ehemaligen Maurergefellen Magnus von Wahlerts im Kurfürstenthum Hessen. Es ist verfaßt am 26. März, 1836, aber schon nicht mehr der Zeit, sondern von der Behörde von Gießen und gezeichnet vom Stadtrath. Das Buch selbst ist von den Handwerkschulen in Kurhessen zusammengestellt und ausgegeben worden zu sein, worauf auf dem vorderen Deckel angebrachtes Siegel hin-

besonders der verstorbene Gustav Kuland weist des- wegen auf den erzieherischen Einfluß des vom Geiste des Paternalismus erfüllten aufgeklärten Absolutismus hin. Daß dieser manches geleistet, besonders in kleineren deutschen Fürstenthümern, ganz gleich ob unter dem Szepter oder dem Krummstab standen, ist unbestritten. Die in dem kurhessischen Wanderbuch an erster Stelle stehenden „Väterlichen Worte an reisende Handwerks-Gesellen“ beweisen, wie nicht nur die Aufsicht, sondern auch die Absicht der staatlichen Gewalt zur Zeit des aufgeklärten Absolutismus ging. War doch Kurhessen durch die nach der Herrschaft gelangte Reaktion wieder ins 18. Jahrhundert zurückversetzt worden; erst die Jahre 1848/1866 räumten in jenem Staate gründlich mit der Vergangenheit auf.

Die erwähnten Ermahnungen mögen als Erinnerung an diese und die erzieherischen Bestrebungen jener Herrscher, die unter dem Einflusse der Aufklärung

zu einer neuen Auffassung ihrer Aufgaben gelangt waren, hier eine Stelle finden.

„Väterliche Worte an reisende Handwerks-Gesellen.“

„Junger Mann! Ohne Zweifel bist du mit einem schweren Herzen aus deines Vaters und Lehrmeisters Hause gegangen. Beide gaben dir ihre Ermahnungen mit auf den Weg. Dein Vater theilte vielleicht seine wenigen Rathschläge mit dir, und deine Mutter gab dir vielleicht ihre letzten Trösterchen. Thränen der Wehmuth flossen dir nach, und nur die Hoffnung, dich dereinst gebildeter, vernünftiger und unverdorben zurückkehren zu sehen, konnte sie trocknen. Jener Thränen, dieser Hoffnung sey aber täglich eingedenk, und diese wenigen Worte mögen dir dazu behülflich seyn, wenn du recht oft sie zur Hand nimmst.“

„Das Handwerk, sagt ein Sprichwort, hat einen goldenen Boden, und dieser goldene Boden wird unter Gottes Beistand auch deiner Arbeit Erfolg verleihen, wenn du Fleiß und Mühe nicht scheuest, dich in deinem Handwerk immer mehr zu vervollkommen. Das aber kannst du am besten in der Fremde, darum mußt du wandern. Doch dein Wandern, dein Reisen muß dir Nutzen bringen, darum mußt du unterwegs nichts sehen, was du nicht recht genau betrachten kannst. Suche von Allem zu erfahren: wozu ist dies da? und wie ist das gemacht? Frage viel, wohin du kommst; antworte sehr kurz, stelle dich unwissender als du bist, und man wird dich überall gern unterrichten. Besonders kümmere dich um Alles, was dein Handwerk betrifft. Treibe dasselbe nicht bloß mechanisch, sondern suche bei allem, was du arbeitest, auch den Grund zu erforschen, d. h. arbeite mit Verstand. Andere Länder, andere Gewohnheiten, prüfe sie alle und die Besten behalte. Bringst du neue, nützliche Erfindungen oder zweckmäßigere Verfahrens-Arten in dein Vaterland zurück, so wirst du dort Dank und Ehre verdienen, dein Fortkommen um so mehr befördern. Außer deinem Handwerk suche auch die Menschen kennen zu lernen; die Schlechten fliehe, aber der Umgang mit den Guten wird dich bilden. Du wirst in viele Städte und Länder kommen, überall kannst du lernen; doch nicht überall magst du lange bleiben. Kommst du aber in ein Land oder in eine Stadt, wo Reinlichkeit und Ordnung dir überall entgegenleuchten, wo du dem Bauer mit Sonnenaufgang bei der Feldarbeit begegnest, wo keine Brachfelder sichtbar sind, wo Obstbäume die Landstraßen zieren, wo nicht das Gras auf den Straßen wächst, wo der Fremde freundlich begrüßt wird, wo nicht die Bettler an allen Kreuzungen liegen, wo nicht jedes Städtchen einen eigenen Galgen hat, wo Schulen und Krankenhäuser die schönsten Gebäude haben, wo der Schenken und Tanzböden wenige dich anlocken: da ruhe aus, du bist in einem Lande, wo rechtliche Leute wohnen, die Kopf und Herz am gehörigen Orte haben. In solchem Lande, in solcher Stadt wirst du auch bald einen Lehrmeister finden, der dir zusagt, und bei ihm suche dich zu vervollkommen. Sey willig in seiner Arbeit, sey gehorsam und treu gegen ihn, betrage dich überhaupt so, daß er dich gern als ein Mitglied seiner Familie betrachtet, daß er dich ungern entläßt, wenn deine Bestimmung dich weiter ruft.“

(Schluß folgt)

SOCIAL REVIEW

CATHOLIC ACTION

A "Leo Day" with music and speeches was recently organized and participated in at The Hague, Holland, by all the Catholic Trades Unions of the district with the intention of creating a better understanding of the Encyclical on the Condition of Labor and of resolving to adhere to the principles laid down in that document.

"There is need of this," says the correspondent of the *London Universe*, "for the non-Catholic (which almost invariably means anti-Catholic and often anti-religious) unions and political bodies are very active; and strong in his Faith as the Catholic working man of Holland is, he needs all the support and encouragement it is possible to give."

A forceful address on Church and Labor was delivered by Rev. J. C. Harrington, Lector of Moral Theology at St. Paul Seminary, before the Minnesota State Federation of Labor, assembled in convention at Austin, on September 22nd. It is to be printed and distributed at the expense of the Federation.

A local paper, reporting the address, says: "Father Harrington's speech was delivered in a concise and forcible manner and was keenly listened to by the delegates. He was vigorously applauded for several minutes and by a rising vote the delegates supported a motion to have the speech printed and circulated broadcast. The speech in full will appear in a subsequent issue of the official organ."

This year's session of the Cath. Rural Life Conference, called to convene in St. Paul on October 13 to 15, will offer occasion for the reading of a number of papers on topics bearing on Catholic rural problems. Among the topics assigned for discussion are:

The Students' Mission Crusade in Rural Parishes; The Agricultural Expert and the Rural Life Conference; A Catholic Rural Program; The Rural Parish; Religious Vacation Schools in the Diocesan System; Religious Correspondence Education; Rural Parish Dramatics; Catholic Racial Groups in Agriculture in the U. S.; Census of the Rural Parish; Rural Religious Education; Economic Status of American Agriculture; The Rural Work of the Diocesan Council of Catholic Women.

A Course of Lectures in Social Economics is being initiated in the Post-Graduate School of St. Louis University. During the first semester the lectures will be delivered by Rev. Joseph F. Wentker, pastor of the parish of Our Lady of Perpetual Help, of St. Louis, those in the second semester by Rev. Albert Muntsch, S. J., of the University.

The lectures, it is announced, will be along practical lines and of special interest to teachers, lawyers, social investigators and the clergy. Rev. Wentker has recently been appointed Professor Extraordinary of Economic Sociology by the University. He was formerly a contributor to *Central Blatt and Social Justice*, delivered an address at the Buffalo convention, and the sermon at the St. Louis gathering of the C. V., and has otherwise cooperated with our movement.

The Twelfth Social Week of Italy was conducted at Naples from September 20 to 25. It was opened on Sunday afternoon in the Cathedral by His Emi-

nence, Alessio Ascalesi, Archbishop of Naples. Monday morning mass was said in the same church followed by a general meeting, addressed by the president of the diocesan association, the president general of the Federation for Catholic Action in Italy, and the president of the Permanent Commission of the Social Week, Most Rev. Dalma Minoretti, Archbishop of Genoa.

The lectures on that day dealt exclusively with "School"; Tuesday was given over to a discussion of "Moral Law and the Economic Laws"; Wednesday, 23rd, was devoted to sight-seeing, while on the following day the "Organization of Labor" was the subject of the lectures. The last day's topic was, what is especially Italy a burning question, "Catholic Action and Political Activity." There were two lectures dealing with this subject, the last one delivered by Count Della Torre, director of the semi-official organ of the Vatican, *Osservatore Romano*. His subject was: "Organized Catholics and Catholic Associations in Their Attitude Towards Political Activity." Each day provided three hours for discussion and study. On Thursday, the 24th, there was an evening conference on "The Council of Nice," while on Friday "The Pope" was the subject of the last discourse to be held. It was followed by Te Deum and Benediction in the Cathedral.

THOU SHALT NOT KILL

What is called "the problem of the right to kill" has again become the subject of excited discussion in Paris, owing to the starting of a movement for the pardon of a young dressmaker named Anna Levassor, who was recently sentenced to two years imprisonment for having voluntarily taken the life of her sister, who was suffering from a hopeless disease. A few months ago, it will be recalled, a young Polish actress, who killed her lover with a revolver, at his request, in order to put an end to his sufferings, was acquitted by a Paris jury.

In an article in favor of mercy being shown to an unfortunate woman, M. Maurice de Waleffe asks: "the poor dressmaker was not given as kindly a verdict as the pretty actress. The reason, he suggests, was because the twelve men who represented society as a whole realized that a second verdict sanctioning in certain circumstances the right to kill might have brought about a change in legal practice that society hesitated to accept. The writer daringly insists that 'the absurdity of the condemnation of Anna Levassor shows that the time has come when the right to kill in case of incurable disease of a painful character should be recognized by the penal code.'"

SIGNS OF DECAY

A lengthy review on Upton Sinclair's novel, *Goslings — A Study of American Schools*, in the *New Age*, of London, concludes with these remarks on the all too apparent symptoms of moral degeneration noticeable in both hemispheres:

There is something unspeakably semi-human in the excesses of the American mind. But let us leave America alone. This unmistakable sickening whiff, as of democracy gone rotten, which comes over the Atlantic, is only exaggerated stench of our own decay. This civilization is taking the spice out of life; I declare that in a time it will put humanity off its food. In fact, it is already getting beforehand with that. Education, at worst, can only poison the infant life; but we have covered a way of depriving education of its victims.

ws—he must know, for the papers are full of it—that cannot bear to breed, or breed to bear. Congreve is l, by the puritans, to have been rather broad in 1700; we can now amend one of his latitudes into a pious phecy. Mirabel's "When you are breeding," can be le both up to date and refined by the change of a le word.

Mirabel: When you are *sterilised*—

Millamant: Ah! name it not.

Mirabel: As may be presumed, with God's blessing on endeavor.

UNEMPLOYMENT

Unemployment, that spectre of industrialism, follows the system around the world. An Australian paper reports:

Never in the history of Tasmania has unemployment been so acute. In the courtyard adjacent to the Government buildings, there are from day to day a number of men sawing up wood for mere rations, and the Industrial Department, which disburses relief, has been besieged during the past week (ending July 31) by men, women and children getting rations.

IMMIGRATION

The London *Observer* recently brought up the question whether Australia should selfishly stick out for the best migrants from Britain, or should be satisfied with the "average quality." "Our ordinary type," says the writer of the article, "is good enough."

As an answer, the *Catholic Press* of Sydney, Australia, presents the following arguments:

Admitting that Australia's prime necessity is population, and also that there cannot be any objection to averting Britishers in good health and of good character, we do not feel that we have plumbed Mr. Garvan's meaning. The class of settlers we want is the class that England wants to keep—the genuine workers. We might as well admit to the yellow peril as go under to the slum loafers of the big cities of Britain—the swarms of dole paupers who are bleeding the old country to death. We should stop notices on the Tilbury docks, "No rubbish to be put here," and our migration staff should see that every migrant is prepared to work, and does not expect to hang about the cities.

LEAVING THE LAND

On January 1, this year, there were approximately 165,000 less people living on farms in New York State than there were in 1917, according to the State College of Agriculture. In 1917 the farm population was 898,000. Now the total has dropped to 733,000. In 1918 40,000 tillers of the soil left to engage in other occupations. In 1919 34,000 more followed and in 1920 23,000 relinquished agricultural pursuits. The exodus in 1921 was 16,000. There was a "back-to-the-farm" tendency in 1922, when 20,000 returned. In 1923, however, 32,000 deserted farms for the cities or other pursuits more profitable than farming, and in 1924 21,000 left the farms in the state. The figures show, also, that farmhands have deserted their land. In 1917 there were 77,000 hired hands on the farms of the State. On January 1, 1925, there were 26,700, a decrease of 50,300.

PROHIBITION

Figures, as of the year 1922, collected by the Federal Census Bureau from forty-seven of the forty-eight states of the Union, comprise the first nation-wide data since 1910 on the number of al-

coholic patients admitted to hospitals and other institutions:

Division	1922	1910
New England States.....	5.7	12.9
Middle Atlantic States.....	3.7	11.0
East North Central States.....	4.8	10.0
West North Central States.....	2.9	7.8
South Atlantic States.....	1.9	8.0
East South Central States.....	1.4	7.3
West South Central States.....	2.2	8.1
Mountain States	4.6	13.9
Pacific States	4.8	12.7

It is worth noting also that Dr. Horatio M. Pollock, statistician of the New York State Hospital Commission, has stated that while alcoholic cases in institutions for the insane throughout the country have decreased more than one-half since 1910, mental disease from other causes continues to increase in proportion to population.

STATE REGULATION

Completion of a nation-wide survey of state regulation of electrical utilities by the Department of Commerce has led to the conclusion by Secretary of Commerce Hoover, says a copyrighted statement given to the press by the International News Service, that "nothing could be a more hideous extension of centralization in the federal government than to undermine state utilities commissions and state responsibilities than federal regulation of electrical service." Because of the extension beyond state lines of the operations of electrical plants, which in effect are conducting an interstate business, the demand for federal control has been heard in many quarters and has been proposed in Congress.

These proposals led Hoover to make a close study of the situation. His experts have already reported, expressing the view that the states "are equal to the task and are doing the job well."

"Few realize the fullness, the extent and the authority of regulation now in effect," Hoover declared. "There is either state or municipal regulation of electric rates in all but two states, and of service in all but five. Financial operations are controlled in a majority of states. These principles are being extended rapidly over the remainder."

INCREASED EXPECTANCY

Largely because of the increase in the average length of the lives of the members of the International Typographical Union in the last few years, the age at which union printers may be retired on a pension of \$8 a week from the national organization is to be raised from 60 to 65. The decision was made at this year's convention of I. T. U. after it had been pointed out that when the pension fund was established in 1897 the average age of members dying that year was 46.07, while now the average is 57.68.

Under the new regulations, a printer must be a union man in good standing for twenty-five years and unable to work at his trade or obtain sustaining employment in other lines. But the age change is not to be fully effective until 1930, so as not to work to the disadvantage of members eligible for pensions now or in the near future.

CO-OPERATION

Through selling their wheat on a protein basis instead of on the old marketing basis, members of the North Dakota Wheat Growers' Pool have been

able to realize higher prices for their crops. According to the secretary of the North Dakota Wheat Growers' Association, A. J. Scott, it has sold over its tables in the Chamber of Commerce in Minneapolis every car of wheat on its protein value for the three years it has been in operation.

Speaking before the American Institute of Cooperation recently, Arthur R. Rule, Executive Committeeman of the National Council and General Manager of the Federated Fruit and Vegetable Growers, declared that federation of the sales activity of grower co-operative fruit associations in the United States reduced waste in marketing costs by \$1,700,000 in the past year, and an additional \$2,000,000 was added to the farmers' returns without increasing the consumer's cost. His organization is composed of more than thirty fruit associations.

ECONOMIC WASTE

Fall River cotton mills have been seriously affected by Southern competition, and the problem in that city of continuing their operation has come to be somewhat acute. Suggestions have been made from divers sources for meeting the situation, the latest being from Mayor Talbot of Fall River, who issued a formal statement on the subject a few days ago. He declares:

Wages, living costs, taxes and every other imaginable item on the list of manufacturing costs have been blamed for the failure of these officials to keep their mills in operation. But when all the stories are told and retold the sequel is that nothing is responsible for the plight of such mills except old equipment and decrepit machinery, together with the policy of those who have stuck to the worn-out production and merchandising methods.

There are in Fall River forty corporations operating twice as many mills. These can be classed under the half dozen groups or less. A single treasurer, a single superintendent and a single selling agent, Mayor Talbot suggests, could be selected for each of the groups. This would eliminate twenty or thirty mill treasurers and forty or fifty superintendents now drawing large salaries. Then, too, only one purchasing agent would be needed for each group. A designer for fancy goods mills is another essential of the plan, as is also a merchandising agent for each group who would be a specialist in the particular type of goods he is to handle, "thereby eliminating the continuous expense of changing machinery over from one style of work to another."

LAND QUESTION

The bonanza farms in North Dakota, writes Professor Alva H. Benton of Fargo in *The Journal of Land Economics*, are virtually things of the past. They are no longer a factor of importance and another generation will see them forgotten. The classic Dalrymple farm of 100,000 acres, the Grandin, Hillsboro, Cooper, Amenias, Mosher, Spiritwood farms, ranging from 61,000 acres down to 17,000 acres, have either been entirely split up into small holdings or are near extinction. Such big farms as exist in North Dakota are almost without exception unprofitable ventures.

Economic law, as Professor Benton points out, was not primarily responsible for the rise of the big farms. The Northern Pacific Railroad had received by charter in 1863 nearly 11,000,000 acres in North Dakota. In 1873 the

failure of Jay Cooke, financier of the Northern Pacific, left numerous investors with securities of little value in their hands. They were persuaded by the Northern Pacific's land sales manager to exchange their securities for land. In that way the great farm aggregations arose.

The fear that the peasantry on the island of Trinidad—a British possession on the coast of South America—is in danger of being dispossessed is editorially expressed as follows by the *Catholic News*, published at Port of Spain, Trinidad, in the issue of August 26:

Slowly, but alas, too surely, the holdings of our peasant proprietors are slipping away from them and becoming absorbed in the larger possessions of their rich neighbors. There are several causes for this, chief among them being the terrible trade depression from which the colony has been suffering for the past four years. But, unless something is done, practical and soon, we may have ultimately to deplore the complete disappearance of our worthy peasantry, a misfortune which can not be contemplated without grave foreboding, and one which we must exert every endeavor to prevent the consummation of. We are not unmindful that rich and extensive landowners make for the general prosperity of the colony; but we are equally aware of the fact that such a condition is usually associated with the poverty and destitution of the majority. We believe that the Government will find here a splendid field for doing such work as will stem the impending tide of the disaster and secure, for the welfare of the colony, the place which has already been secured by the peasant proprietor—the real backbone of the colony.

OPEN SHOP

An advertisement, printed in the *Cleveland Plain Dealer* of September 9, contains the following allegations and two pictures, purporting to prove the destruction wrought by union laborites:

The American Plan Association Reports Two New Cases of VANDALISM IN CLEVELAND.

These pictures show how newly erected fence posts at two Cleveland public schools were bent and torn loose from fresh concrete bases on August 28, 1925. Who did it? At 4 a. m., August 28, six men appeared at the Harvey Rice School, East 116th Street and Buckeye Road, imprisoned the old watchman in the tool shed and immediately wrecked the fencing. On the same morning similar vandalism was discovered at the John Adams School, East 116th Street and Corle Avenue. These fences were being erected for the safety of school children by the Cyclone Fence Co., with open shop labor.

John Ledenican, the company's foreman at the Rice school, was approached about noon on August 26 by an unknown man, who warned Ledenican to stop work because that work "belonged to the Iron Workers' Union." About an hour later a man claiming to be business agent of the Structural Iron Workers' Union appeared at the Adams school, asking who was erecting the fence. Within 48 hours thereafter the fencing at both schools was wantonly wrecked. Of course, nobody knows who did it. But everybody knows that where the closed shop does not exist, vandalism, bombing, slugging, the burning of new buildings and related lawless acts are rare. In Cleveland, where the closed shop dominates the building industry, lawlessness has reached a stage where it is a disgrace and a constant menace to the city.

The only way to stop it is to make Cleveland absolutely open shop city. This is the one determining purpose of the American Plan Association—and you can help. Make Cleveland a safe city in which to live and work and own property. Send us your application for membership today.

Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.
 1st Vice-President, **Henry Seyfried**, Indianapolis, Ind.
 2nd Vice-President, **Stephen A. Junglas**, Cleveland, Ohio.

Recording Secretary, **Frank J. Dockendorff**, La Crosse, Wis.

Treasurer and Financial Secretary, **John Q. Juenemann**, Box 364, St. Paul, Minn.

Treasurer, **George Korte**, St. Louis, Mo.

Executive Committee: **Rev. A. Mayer**, St. Louis, Mo.; **Wm. V. Dielmann**, San Antonio, Tex.; **O. H. Kreuzberger**, Evansville, Ind., and **Anthony J. Zeits**, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.

National President, **M. F. Girten**, Chicago, Ill.

Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarity

Our ancestors showed that they had very precise ideas about the services that the earth renders to the human race when they called it a kind mother (*alma parens*). In the same spirit Sully remarks that tillage and pasturage are the two great paps that nourish the human race.

* * *

We are not going to assert that the cultivation of the earth is alone fruitful. Some have said and written so, but they have said and written wrong. Only a false idea of production could lead to such a strange opinion. We say that even other industries, which, by modifying or transforming the fruits of the earth, adapt them to supply our wants, are productive. We recognize, however, that the earth is the first mother of all productions, that its fruits are the basis of all utilities, and that agriculture is the queen of industries.

What, indeed, do other industries do but work on the "rough materials" that the earth after labor has given to them?

* * *

Hence a special importance attaches to land riches before all others. For if goods are to be valued by the utility that they render to men, land is the place in which all other goods can be raised. Thus Weiss says: "Land property united with labor is the primitive form of capital. All forms of movable capital can be reduced to this, and ought to permit of being reduced—otherwise they are not capital in reality."

On account of this special importance that agriculture has over other industries, it is highly proper that the owner of land should exercise his social functions and discharge the duties of Christian patronage towards his dependents, lest ownership being dissociated from labor, the most necessary of industries should be neglected.

* * *

"We do not grow weary of repeating that ownership in general, and land ownership in particular, is not—no, it is not a sinecure, a mere title to income, a guarantee of individual well-being, as it was understood in the ancient law of Pagan Rome, and much less is it that open field for the speculation of capitalists which the new paganism of classic economy would make it; but it is an office, a mission, a right confirmed and ennobled by the task of a social function, as has been proclaimed by the Rome of Christian ages, from St. Paul to Leo XIII. Riches, like personal faculties, are subordinated in the plan of nature to purposes assigned for him who holds them, whether as an individual or as a sharer in civil community, and consequently they imply grave responsibilities, both individual and social." So Said Mauri at the Congress of Padua.

VEN. ARCHPRIEST LORENZO DARDANO.

Individual Membership in Our Organizations

Some of our District Leagues are displaying less vitality than they have formerly shown. Among the causes of this condition an important one is unquestionably a lessening of interest in ideal endeavors. Another is the weakening of a number of societies, which hitherto were the recognized units of affiliation in the District League; but even where societies have, on the whole, not been seriously weakened by a thinning out of their ranks, there has, in some cases, been a lessening of interest in the State organization and the Central Verein, and consequently in the District League, that helpful subdivision of the State League. This latter development, where it obtains, is due to the failure of older members to enlist the interest of later arrivals in the purposes and endeavors of the State and District Leagues.

Where such conditions exist, and even where the situation is more favorable, efforts should be made at this time and in the years to come to gain Associate, or Individual, or Contributing, or Honorary Members, whatever they are to be termed. This suggestion is offered without any desire to disturb the principle of retaining the society as the unit of affiliation, but as indicating a means of adding numerical, moral and financial strength to our organizations. It applies in part to the societies themselves, who can unquestionably be benefited by gaining such members; but in our present discussion we desire to consider it in reference to the District League.

Two sorts of individual members may be won for the District organization; one is the man who is already a member of one or more of our societies but will willingly assume a burden, of \$1.00 or \$1.50 the year, to assist the cause represented by the Dis-

trict League, in addition to the annual dues he pays through his society or societies into the State or District treasury. Support obtained in this way is desirable, but the gaining of members from this group of men is not a fulfilment of the possibilities of the Individual membership idea. The field from which they are to be principally recruited is that of non-affiliated men.

It is from this latter source that new blood, additional numbers, new forces can be brought into our movement; it is through them that the sphere of activity and influence of the smaller units and the C. V. can be extended. On the other hand, it is this group that may thus be enabled to cooperate with our movement in the cause of Catholic Action. There are unquestionably everywhere, where we have units, men, priests and laymen, who will so cooperate if they are properly approached and the purposes of our movement and the endeavors of an active District organization set before them in a convincing manner. There is the man who simply cannot interest himself in the fraternal or benevolent society, either because they have always failed to appeal to him or because he has been disappointed on the one or other occasion when he chanced to visit a meeting of one of these societies. There is the man who has never approached the question of affiliation at all, perhaps because he arranged for his insurance in one or more of the old line companies. Then we know there are men who at one time applied for insurance in one of our societies and were rejected by the examining physician. Here and there one will find a convert, who has not established contact with any of our societies and probably does not care to do so for any of a number of valid reasons, but who would cooperate in the District League. Further, we have the man who, though of German extraction, has lived for years in a congregation in which our societies are not represented and has perhaps never been approached by any of them. There are professional men who, though coming from our very ranks, have become estranged during years of study and the early years of struggle in their profession. Again, men may be found, especially in cities, who, coming from some other city or from the rural districts, retain membership in one of our societies at home and continue to pay their dues there, but have no association with our people in their present place of residence.

Among men of this type, representing various walks of life, and among others new members can be gained for direct, or individual affiliation with the District League. It has been done successfully in some places. The C. V. of New York numbers 829 individual members, principally affiliated with the New York City and Brooklyn groups, while in Baltimore individual membership has been made the rule in the Central Verein of Maryland, replacing the older form of affiliation entirely. In a number of the local organizations of the Catholic Women's Union direct, or individual, membership obtains to a considerable extent. Naturally, the task of securing the affiliation of individual mem-

bers is not an easy one; the prospective member must be won over by common-sense argument. Above all, he must be advised as to what is expected of him and what he may expect from affiliation. Not that the question of benefit or advantage should be broached; the argument must be that of cooperation in the cause of Catholic Action. But he must be advised as to what his position is going to be in the organization and what it will offer him. This leads to a statement of what the District League, the State League and the C. V. aim to do and are doing. Now that the conventions of the State Leagues have been held, while the District Leagues are again taking up their fall and winter activities, the members should have good talking points at their fingers' tips. Further, the letter of Holiness, Pope Pius XI., sent to the Bishop of Cleveland for the Central Verein, offers an excellent endorsement for cooperation in the branches of the society to whom the letter was directed. Moreover, attendance at one of the meetings of a District League, if that meeting is what it should be, may be another means of convincing some men of the desirability of obtaining membership.

The prospective member should be told that he will be welcome at all meetings of the League; that he is entitled to voice (and vote, if the League will allow that) at all meetings; that there will be an instructive address at every meeting or at least at most of the meetings. If he is further informed that he will receive notice of each meeting by card or otherwise at a date sufficiently early to enable him to make the necessary arrangements; that his cooperation is welcome on the Legislative Committee, the Organization Committee, the Committee on Public Affairs, on Laymen's Retreats, on Visiting Hospitals and Prisons, on Immigration (if there is one); and if he is shown that his moral and intellectual cooperation is really desired and not merely his financial assistance—then, in a considerable percentage of cases, the prospective candidate can be induced to cooperate.

It may be well to consider also the help the Catholic papers can give our District organizations in this matter. They can print brief articles advising their readers of the fact that the League invites the affiliation of members of this type, and they can also assist by giving adequate publicity to announcement of the League's meetings and to reports on its transactions and activities. It may be necessary for our members to supply the reports; if so, that should be done in a systematic manner. At any rate, the League must supply the announcements. And, above all, it must see to it that its activities and the meetings it arranges are really worth while. Only if this last requirement is met may our members entertain the hope that the right type of individual membership will be gained and kept within the movement.

These suggestions, it would seem to us, merit consideration on the part of our members everywhere. While they do not by any means exhaust the subject but rather treat of practically only one phase of it, they are worth being pondered on everywhere and acted on in many places.

Initiative in Organization

Connecticut State League is showing initiative in efforts to promote the cause of the C. V. in the work of organization. At the 1924 convention and at that held this year the question of enlarging the State League into a New England League, or a Central Verein of New England, was discussed and, though not definitely decided, brought nearer to solution.

A New England League is by no means an idle dream, nor is the project without a solid foundation. The facts are briefly these: While our societies in Connecticut are sufficiently strong and active to sustain a Staatsverband, there are a number of societies in Massachusetts in particular, with perhaps a sprinkling in a few other New England states, that are not so fortunately situated. It is proposed to try to induce these societies, some of which are directly connected with the C. V. (as for instance several in Boston), to unite with the Connecticut Staatsverband, which would thus be enlarged to cover the New England states and serve as the nucleus, the central organization.

The project seems practical. The President of the C. V., Mr. C. Korz, who has been in close contact with the Connecticut organization and with societies in Boston, and who has corresponded with members of a few other societies in Massachusetts, favors the plan. As he announced at the Cleveland Convention of the C. V., he intends to pursue it in Boston, where preparations are being made for a meeting, to be held during the present month. He hoped that societies outside of that city would send delegates, and that the meeting will either decide to form a Massachusetts group, in the nature of a State League, retaining direct membership in the C. V., adding one or more new societies, or to affiliate with the Connecticut organization and continue throughout the year as a District League. Whatever the outcome, Connecticut has deserved credit by bearing the situation in mind and offering to the Massachusetts societies a suggestion which, if carried out, will promote solidarity between the societies involved and probably strengthen the forces of the C. V. The possibility exists that elsewhere a plan like the proposed one might be put into execution. Thus Iowa and Nebraska might work together, forming a joint league, pending the time when Nebraska will have developed its own State League. This would be in line with the Connecticut proposal. We have one organization already in the C. V. which has societies in an adjoining state in its ranks, the Central Verein of Wisconsin and Upper Michigan, this arrangement being mutually agreeable.

Moreover, the Minnesota organization ordinarily numbers among the guests attending its conventions representatives of societies in South Dakota and the Minnesota Staatsverband has endeavored to organize a State League in the commonwealth mentioned. Pending the formation of such a State League, it might be well for either North Dakota or Minnesota to arrange to accept South Dakota societies in their own ranks, if their constitutions permit. Further, by way of regional union,

Oregon, Washington and California might form a sort of sub-federation; as a matter of fact, California and Oregon did at one time arrange a meeting at which both organizations were represented.

Prudent thought should be given these and related suggestions, from the viewpoint that, while the autonomy of existing organizations is not to be interfered with, mere geographical lines must not be considered closed boundaries when there is a question of extending the organization and promoting the cause we represent.

An Illustration of German American Steadfastness and Conservatism

Founded eighty-five years ago, St. Jacobs parish in Baltimore, Md., has just witnessed the dedication of its new parochial school, erected at a cost of \$300,000. On the same day, September 13th, the national flag, which is henceforth to fly over the new structure, was dedicated, while the pastor announced that not only would no tuition fee be expected from the children attending the school henceforth, but school-books and writing-material would be provided gratis. He stated that in the course of the last twenty-five years sufficient funds had been accumulated to make this possible. The number of children in the school during the last scholastic year was 864. While the parish is in charge of the Redemptorist Fathers, the school is taught by six Brothers of Mary and twelve Sisters of Notre Dame. So well was the foundation of this parish and parochial school laid, and so faithfully did the Fathers, the Sisters and the parishioners build during all those years since German immigrants first constituted a poor little parish in the city where they had landed after protracted and perilous voyages.

The German speaking Catholics have received but scanty recognition for the part they have taken in the development of the Catholic Church in America. The grand school, recently dedicated in Baltimore, is proof not merely of their unswerving loyalty to the things the pioneers stood for, but also of their steadfastness and conservatism which will not permit them to abandon their homes near the house of God and the school which are monuments to the religious zeal of their forebears, who out of their poverty erected them.

Bishop of Belleville Represented at C. V. Convention

A noteworthy fact that has not been duly appreciated was the action of the Bishop of Belleville, the Rt. Rev. H. Althoff, in sending personal representatives to the Cleveland convention of the C. V. Bishop Althoff appointed Rev. B. Hilgenberg, of Beckemeyer, and Mr. Adolph Suess, of East St. Louis, to represent him and his diocese, issuing written authorization to them, besides expressing to them orally his desire to have them attend the convention in that capacity.

As far as the appointees are concerned the Bishop acted entirely on his own initiative, a consideration which lends greater significance to his decision. This is an important step the Bishop has taken, a source of encouragement to the C. V.

Central Bureau Endowment Fund

The Salvatorian Fathers, at Wauwatosa, Wisconsin, were among the contributors to the Foundation Fund during the month of September. They donated \$25.00. Besides, a well-known priest in the State of Iowa sent \$352.00 for the same purpose. Of this sum \$300.00 is his own gift; \$40.00 were contributed by SS. Peter & Paul Parish, at Petersburg, Iowa, while the balance is made up of three contributions by that many individuals.—To his former contributions for the Fund, amounting to \$26.00, Rev. A. J. Rubly, of Festina, Iowa, added \$3.00 on September 23rd.

In advance of the annual convention of the Catholic Union of Iowa, held at Stacyville on September 8 and 9, the Rt. Rev. George W. Heer, of Dubuque, Protonotary Apostolic, Commissarius of the Union, issued an appeal to priests and laymen in that state, urging support of the Endowment Fund collection. The circular letter relates some of the outstanding achievements of the Iowa Union and urges that the members add thereto by generous support of the Endowment project. We are advised that the convention voted \$500.00 from the treasury to be turned over to the Fund.

Secretary Dockendorff, of the Central Verein of Wisconsin, again sent in a check, as he does practically every month. In addition to the amount contributed by the Salvatorian Fathers, he forwarded \$25.00 from St. John's Society in Menominee, on the Peninsula known as Upper Michigan, which territory is covered by the Wisconsin State League. Illinois is listed with \$90.00, a contribution from St. Pius Society of St. Joseph's parish in Freeport. Arkansas is credited with \$28.00, made up of \$18.00 from the Society of Our Lady of Perpetual Help in St. Vincent, and \$10.00 personal donation of Mr. T. J. Arnold, former Secretary of the Staatsverband, who has done more than any other man in that state to achieve what has been accomplished there. Missouri has \$105.00 to its credit for the month, the entire sum, with the exception of \$3.00, being made up of contributions from societies and parishes that had previously given substantial sums. Mrs. J. W. Peoples, of St. Louis, donated \$20.00, the gift being entered in the account of the Catholic Women's Union at Large. We understand the one or other state organization of women has also allowed sums for the fund, which will be credited on receipt.

On the Resolutions Adopted by the Cleveland Convention

As showing the truly Catholic spirit which animates the Central Verein, nothing could be better than the eleventh of the resolutions adopted at its general convention in Cleveland, Ohio, last month. There were as many as twenty-four resolutions, all carefully considered, eminently practical and excellently expressed; but there is something particularly admirable, it seems to us, in this (follows the resolution on Union of Russian Church with Rome).

The Ave Maria, Sept. 19, 1925.

A Missouri pastor, member of the local Par Teachers' Association, writes regarding a meeting of that body: "Happily I was able to show the position of Catholics on such a question by quoting the resolution of the recent convention of the C. V."

* * *

Von den herrlichen, tiefdurchdachten und starr regenden Beschlüssen dieses Vereins, auf den deutschamerikanischen Katholiken vor allen and stolz sein können, einiges hier zum Ausdruck zu bringen, ist uns eine angenehme Pflicht.

Sendbote des göttlichen Herzens Jesu, Oktober

Societies Urged to Contribute Towards Peter's Pence

The Cleveland convention of the C. V. instructed the Executive Committee to arrange for a fitting expression of its gratitude to the Holy Father, the letter transmitted to it by His Lordship Bishop Schrembs, to be forwarded to the Pope by Bishop. The Committee voted in favor of sending along with the letter of thanks a contribution to Peter's Pence, to be raised by small sums to be made by the affiliated societies.

President Korz has since addressed a request to the societies, urging them to contribute sums of less than one dollar or more than five dollars to the society. The limits set should render it unnecessary for any society to decline to cooperate. The contributions are to be sent just as soon as possible to the Financial Secretary, Mr. John Q. Juenemann, 364, St. Paul, Minn.

With the State Leagues

State Leagues Increase Per Capita to C. V.

A hopeful development is taking place here in the matter of annual dues to the C. V. Shortly after the Cleveland convention Mr. Michael Mohr, President of the State League of Kansas, visited the Bureau that he would see to it that his organization increased its dues from three cents per member (the customary sum) to five cents. Next the Stacyville convention of the Catholic Union of Iowa instructed the Treasurer to remit at least five cents per member to the treasury of the C. V. Consequently the State League of Michigan and votes, at a convention held on Sep. 20 and 21 in Detroit, will pay into the C. V. treasury annually the sum of five cents per member.

This action is highly commendable and it is particularly gratifying since it is voluntary in all cases. These state organizations have acted in advance of any requirements that may be placed on affiliated organizations by the constitution drafted by a committee entrusted with this task. It is sincerely to be hoped that the Executive Committees of our other State Leagues discuss the possibility of paying a greater per capita than the minimum of three cents per member even at this time. The customary lack of funds constitutes a serious handicap to the C. V., which should be removed

Educational Tenor of Deliberations of New York C. V. Convention

The educational purpose of our movement was exemplified at the convention of the Catholic Central Verein of New York, held on September 6 in Brooklyn. In addition to the sermon on ordered lay activity, delivered by Rev. Ignatius Cox, of Fordham University, on Sunday morning in St. Nicholas Church, and the one on the religious and service rendered by our societies, held on Sunday in St. Nicholas Church by Rt. Rev. Msgr. W. Hauptmann, of St. Aloysius parish, the lectures and addresses struck a fine educational note. "The Catholic in Civic and Political Life" was the topic treated by the Rev. Dr. A. J. Schuch, of St. Francis, Wis., in the mass meeting on Sunday evening; the intellectual, cultural and religious aims of the C. B. were presented by Mr. Herz, President, on the same occasion; credit for national efforts as well as for other endeavors given the organization in the address of His Eminence of Brooklyn, Rt. Rev. Bishop James J. Mooney; "Our Ideals—Can They Be Realized?" was the subject of an address by Mr. Nicholas Dietz, of Brooklyn, which was a feature of the meeting on Sunday morning; the educational and charitable undertakings of the Central Bureau were sketched by Mr. F. P. Kenkel, Director of the Bureau, on the afternoon of the same day; while the Rt. Rev. Msgr. John Rummel, of New York, spoke on "The Young Man in Catholic Social Work" at the banquet held on Monday evening. The resolutions also emphasized the educational character of our endeavor, while this characteristic was likewise noted in the reports of the heads of District and local federations in the State League. The transactions of the Catholic Women's Union were similarly marked.

Approximately 250 delegates were registered for the convention. They, and a large number of visitors, were welcomed on Sunday morning by John Roethlein, President of the local Arrangements Committee, and by Mayor Hylan, Mayor of Brooklyn, whereupon they moved in parade to St. Nicholas Church, where Bishop Molloy pontificated. The afternoon being devoted to committee meetings, the mass meeting was held in the evening in the Academy of Music, Supreme Court Justice Leander Faber as chairman. The musical program furnished an appropriate setting for the addresses. Father A. J. Reichert celebrated the high mass on Monday morning and delivered an address of welcome. In addition to Mr. Dietz's address, delegates heard an interesting report on the Central Bureau convention at Cleveland, delivered by Mr. Joseph Mooney. Reports of the District organizations proved there is considerable activity throughout the year. The State League now numbers 829 individual members, in addition to the affiliated societies. Besides the address of Mr. Rummel, delivered at the banquet on Monday evening, there was one by Mr. Roethlein, a fitting musical program also having been provided.

Tuesday morning solemn High Mass was celebrated at St. Nicholas Church by Rt. Rev. Msgr. G. Kaupert. Addresses were delivered during the closing session by Rev. George Metzger, Rev. P. Jordan, O. P., of Porto Rico, and Augustinus Rath. The suggested alteration of name from State League to Central Verein was approved. The resolutions were discussed and adopted, the officers for the coming year then being chosen. They are: President, Fr. J. Werdein, Buffalo; First Vice-President, Kilian Mooney, who conducted the convention; Second, Third and Fourth Vice-Presidents, H. F. Honickel, Albany, Peter J.

M. Clute, Schenectady, and Hy. Bick, Sr., Utica; Financial and Corresponding Secretary, Joseph J. Albrecht, New York; Recording Secretary, Joseph M. Schifferli, Buffalo; Treasurer, Patrick H. Gaffney, Rochester; Marshal, Chas. Stickler, Poughkeepsie.

Iowa Meeting Occasion for Commendation by Bishops of the State

The annual convention of the Catholic Union of Iowa, held on September 8 and 9 in Stacyville, was conducted under favorable auspices, the golden jubilee of Visitation parish in that city being celebrated on the 7th, 8th and 9th. Thus a large number of priests and lay men and women were assembled for the celebration and also participated in the conventions of the Catholic Union and the Catholic Women's Union, while at the same time some of the glamor of the jubilee celebration was reflected on the convention. Then, too, the President, the V. Rev. F. J. Brune, of Alton, Iowa, had received commendatory letters regarding the aims and activities of the Union from the Archbishop of Dubuque, Most Rev. James J. Keane, from Bishops Drumm, of Des Moines, Heelan of Sioux City, and Bishop Auxiliary Howard, of Davenport, which were read to the convention. Among the decisions of the convention was one to voluntarily raise the per capita to the C. V. from 3 to 5 cents, another to contribute \$500 to the Central Bureau Endowment Fund and \$50 to the Central Bureau for its support.

Rt. Rev. George W. Heer, of Dubuque, Commissarius, pontificated on Tuesday morning, the sermon being preached by Rev. Charles Goetzing, of Iona. The letters from the Archbishop and Bishops of the state were read during the open meeting, the afternoon being set aside for a mass meeting, at which the Rev. Raphael Wittig, S. D. S., of Wauwatosa, Wis., spoke on the assistance the Catholic Women's Union renders the cause of Catholic Action, Rev. Brother Francis of the Society of Mary, Principal of St. Mary's High School, Dubuque, treating of "Spiritual and Educational Needs of the Catholic Young Men of Today." Father Brune's report as President covered last year's convention and the subsequent endeavors of the League, especially in legislative matters, and included a presentation of the transactions of the Cleveland convention of the C. V., which the speaker and Msgr. Heer attended. The President further described the educational undertakings of the Central Bureau and urged its support, particularly recommending the distribution of its leaflets and subscribing for *Central Blatt and Social Justice*. The speaker dwelt on the important letter addressed by the Holy Father to Bishop Schrembs regarding the C. V.—The report of the Secretary, Rev. J. H. Schultes, Armstrong, included a summary of the transactions of a meeting of the Executive Committee held last June in Dubuque. According to the Financial Secretary, Mr. Edgar Willging, the Union numbers 41 societies with 2591 members.

A proposal offered by Fr. Brune was to the effect that the conventions be held every two years, with the understanding, however, that District meetings take place regularly during convention year and the intervening period as well. Reference was made to the Eucharistic Congress to be held in Chicago in June, 1926, attendance being urged upon the members. On the second day of the convention the Resolutions were submitted, which included declarations on The Eucharistic Congress; Religious Education; Decision in the Oregon School Case; Private and Public Morality; Pleasure Seeking; Improper Dances and Styles of Dress; Catholic Press; Vocations to the priesthood and to religious orders and congregations. Fr. Brune having declined re-election, Mr. Willging, of Dubuque, hitherto Financial Secretary, was elected to the presidency; Jos. N.

Wolfe, Stacyville, is Vice-President; George Hille, Dubuque, Secretary; Oscar J. Hertel, Burlington, Treasurer; Rev. Charles Goetzinger, Iona, Rev. Joseph Zeyen, Alta Vista, Rev. George F. Wessling, Wesley, and Mr. L. G. Meinhardt, Carroll, members of the Executive Committee.

Michigan State League Convention Reports Fulfilment of Endowment Fund Quota

Among the reports submitted at the convention of the State League of Michigan, held on September 20 and 21 in St. Joseph parish in Detroit, was one to the effect that the amount assumed by that organization to be raised for the Central Bureau Endowment Fund had been turned over to the Central Bureau. This amount, \$4000.00, had been collected with the exception of a small sum, which was advanced from the treasury, to be repaid later by the societies still in arrears. The organization intends to continue its efforts in the interest of the fund. The topic of the lecture delivered by Mr. F. P. Kenkel, Director of the Central Bureau, at the mass meeting on Sunday evening was *The Call to Catholic Action*. Among the questions discussed in the course of the business sessions was the contemplated reorganization of the Detroit group, with a view towards extending its educational influence and strengthening the weakening societies, or at least the larger group.

Following upon the opening meeting the delegates attended solemn high mass, celebrated by the Rev. Theodore Lindemann, assisted by Rev. F. Heidenreich and Rev. P. Helten. The sermon was delivered by the Rt. Rev. Monsignore Dr. Nicholas Pfeil, of Cleveland. An interesting report on the convention of the C. V., recently held in Cleveland, was submitted by Mr. Andrew O. Zink, of Detroit, during the meeting held in the afternoon, in the course of which Mr. Kenkel spoke on the record of achievement for religion, society and country by the German American Catholics, passing over to the activities of the C. V. and the Central Bureau. The resolutions were also submitted, those approved being again read to the audience assembled at the mass meeting on Sunday evening. They treat of: Holy Father, Education, Social Study, the Birth Control Movement, Immodesty of Dress, and Prohibition. The Rev. John S. Mies discussed the reorganization of the District League, his topic being "Practical Points of Amalgamation of Societies." The erection of a Deutsches Haus was suggested by Mr. A. Schaub, of St. Paul. The audience at the general meeting was greeted by Rt. Rev. Msgr. J. M. Doyle, on behalf of Bishop Gallagher, who was prevented by other appointments from attending, and by Mayor John W. Smith, brief addresses also being delivered by Msgr. Pfeil, Rev. Lindemann, Mr. A. Kalkhorst, Editor the *Abendpost*, and Mr. Anthony Beck, Editor *The Michigan Catholic*. Following upon Mr. Kenkel's address Mr. Henry A. Andries read the resolutions, of which the meeting approved.

Rev. Lindemann celebrated mass for the repose of the souls of former members of the Staatsverband on Monday morning, the final business meeting then being opened. 83 delegates, including 14 alternates, were in attendance. A proposal to constitute the District League into a Catholic Social Forum was favorably acted upon and a committee appointed to prepare for the execution of the plan. Organization and educational efforts are to be carried on by Rev. Henry Kaufmann, Rev. Richard Ober and Mr. Henry A. I. Andries, who are to visit and address affiliated and other societies, for the purpose of arousing new interest in the C. V. movement and the State League in particular. An important resolution is to the effect that the organization pay into the C. V. treasury the sum of ten cents as annual per capita in place of the three cents hitherto paid. The meeting showed its interest in the citizenship classes conducted by the public school officials by instruct-

ing the Secretary to request a change in the hour of opening of these classes, suggesting that they begin at 8 P. M. instead of 7:30, to enable a larger attendance. The officers elected by the meeting are: Spiritual Adviser: Fr. Jos. Wuest, C. S. Sp.; Commissarius: Rev. John S. Mies; President: Mr. George Bilot; Vice-Presidents: Louis Schmidt and Chas. J. Schmittiel; Financial and Recording Secretary: John J. Schulte, Jr.; Treasurer: John Kresbach; Trustees: Andrew O. Zink, Gustave Fuchs, J. Kresbach and Godfrey Scheich.

Miscellany

Mr. Chas. Korz, President of the C. V., represented our organization at the convention of the National Council of Cath. Men, held in Washington on September 17-19. Mr. Jos. Reimann, of Pittsburgh, Supreme President of the Knights of George, was likewise in attendance as a C. V. delegate.

Mr. Korz reported on the activities and on the results of the convention of the C. V. According to the reports submitted, the national organizations on the whole are complying with the obligations assumed with their affiliates.

The Detroit District League has decided to have its monthly meetings assume the character of a Catholic Open Forum and to be known by that name.

The sessions are held on the fourth Sunday of each month in the afternoon, each time in a different parish. During the past year priests and laymen discussed City Zoning, Minimum Wage, and other topics of general interest, some of the speakers being city officials. Evolution will be among the topics to be treated during the coming Winter.

The "Proceedings of the 30th Annual Convention of the Catholic Union of Illinois," held in Freeport last May, have appeared. The report of the convention is given in German and English.

The booklet, numbering 104 pages and cover, contains also the report of the convention of the Cath. Women's Union and the constitution of the State organization. Pursuant to a decision of the convention, the resolutions adopted at last year's meeting in Peru are repeated, in addition to those drafted and endorsed by the Freeport convention.

Resolutions

[Adopted by the 69th General Convention of the C. V.]

VII.

Laymen's Retreats.

During the past year Laymen's Retreats received new impetus from the announcements of the Hierarchy of our country, favoring this salutary practice. Moreover, a number of new Retreat Houses were thrown open recently, where week-end retreats are conducted throughout the year, attended by an ever increasing number of men. They come not merely singly, but in groups, consisting of members of an individual parish or society. Since the C. V. was the first American society to recommend the retreat movement, we wish to call attention to this beneficent means of renewing the spiritual life, and earnestly urge our members to avail themselves of the opportunity to participate in a retreat and to zealously promote the cause of Laymen's Retreats.

VIII.

Lay-Catechist Movement.

With a keen sense of gratification and appreciation we note the action of the State League of Oregon

practical effect to the resolution adopted at the town Convention upon the Lay-Catechist Movement. Similar action on the part of other State Leagues and their affiliated societies cannot but redound to the honor of the Central Verein and give unmistakable evidence of the timeliness of our resolutions. In presenting this resolution, we note the recent development of Victory-Noll Lay-Catechist Institute at Huntington, Indiana, sponsored and given fruition by the late Reverend John Noll, Bishop of Ft. Wayne, which institution is a further worthy endeavor to carry out the principles of the Lay-Catechist Movement and thus bring the saving truths of our Holy Religion to the many thousands who are now without the true fold.

IX.

Vocations.

We deem it opportune to call attention to the duty of fostering Religious vocations, not only for the Holy Priesthood, but also for our noble Sisterhoods and especially the teaching Orders of men. The growing number and that not merely the number of parochial schools multiplied but also that of high schools, academies and colleges, emphasizes the need of increasing the membership of the teaching bodies. Neither must the needs of other religious communities, devoting themselves to the care of the sick and afflicted, consisting of either Brothers or Sisters, be overlooked. Nor should young men and women, or their parents, deem it unworthy of them to become lay brothers and Lay Sisters. The good work of not a few religious orders and congregations would be sorely hampered if they lacked the co-operation of Lay brothers and Sisters. Unfortunately, vocations for the State are not fostered sufficiently. We suggest that, with the approval of the respective Ordinaries, annual Novenas be held for the grace of religious vocations and that proper instructions on this subject be given on appropriate occasions.

X.

Neglect of Lent.

We deplore the decrease of the ideal Christian life which is lamentably evident in the non-observance of the Christian seasons of Lent and Advent. The refinement of these holy seasons, safeguarding the most sacred mysteries of our Faith, is all too often marred by profane amusements. In the penitential season of the Ecclesiastical year, we strongly appeal to the Catholic sense of our people, to sanctify these days of special grace by avoiding social diversions, as card parties, dances, theatres, moving picture shows, bazaars and celebrations, conceded under whatever pretext, even for parochial purposes, as well as those styled private. We also urge stricter observance of the rules for fasting since the experience of the Church, extending over centuries, has proven them beneficial to both body and

XI.

Union of the Russian Church With Rome.

One of the most remarkable developments following the World War is the practically complete collapse of the Orthodox Church of Russia. It is evident that the sole hope of the poor, persecuted people of that country lies in their return to the Church of Rome. My millions of Russians are even today anxious to return to the fold of the true Church, and to submit to the authority of the Holy See. The task of assisting in leading the people of Russia in the Near East back to Rome has been engaged in by the Catholic Union, an international organization recently approved by the Holy See. This Union has established headquarters in our country, is seeking to arouse interest in the important undertaking and collecting funds necessary to carry out the purposes it was established for. We of the Catholic Central Verein of America heart-

ily endorse the great and noble work of the Catholic Union.

XII.

Evolution.

We explicitly affirm that it is the duty of a Christian State to preserve intact the fundamental principles of Christianity. Yet we view with alarm the recent attempt of one of the States of the Union to make itself the interpreter of the data of science and of revelation. The problem of Evolution has for centuries engaged the serious attention of honest scientists, and they have as yet not found evidence of such weight that it would lift their theory into the realm of fact. Similarly the problem of creation has evoked the deep thought of some of the greatest theologians of the Church, and they vary, with characteristic freedom of thought, in their opinions respecting the Biblical account of creation. No legislative fiat can solve these very intricate questions, and, therefore, we calmly await the certain data and decisions which Science and the Church may give us on this matter, convinced that truth, whether it comes to us from the book of nature or the book of faith, will ever be undivided and one. We rest secure in the conviction that the fact of Creation cannot be destroyed by the manner of it.

We affirm our belief in God the Father Almighty, Creator of Heaven and Earth. We affirm our belief in the creation of man, according to the image of God, which he shall return to God from whom he received it. We condemn those pseudo-scientists who attempt to make of a mere theory a fact; who seize upon evolution as a means to belittle religion or even to undermine its foundations with destruction in view; and who make bold to assert that religion and science are, and ever will be, irreconcilable.

XIII.

Peace and International Enmity.

The Holy Father, Pius XI, has once more manifested his deep interest in the cause of true peace among nations by approving the aims of the Oxford Conference on International Problems. A noble conception of loyalty to the Holy Father should inspire us with a desire to urge, in season and out of season the necessity of impregnating the attitude towards international affairs with the spirit of the Prince of Peace.

The heresy of nationalism has spread among the nations of the world; state-worship has become dominant; erroneous conceptions of international law prevail; the canons of justice are disregarded; self-interest is glorified; the doctrine: might is right, is accepted, if not in theory, at least in fact. It is overlooked that true patriotism demands limitation of self-interest on the part of individuals and of social groups within a nation in favor of the welfare of the nation, and that it likewise excludes the aggrandizement of one nation to the detriment of another.

We, therefore, ask our members to give careful thought to the problems of international peace; to study diligently the available Catholic literature on these problems; to help mold public opinion regarding correct conceptions of international law; to condemn with honest indignation the use of lies, slander, or calumny for the purpose of influencing public opinion regarding international relations; to refuse to support sensational papers that keep burning the fires of hatred and revenge; to combat the attempts of manufacturers of armaments to develop an atmosphere favorable to militarism and preparation for war; to give encouragement to all efforts to foster the spirit of arbitration in case of international conflicts; and to join in the movement established by peace-loving Catholics of Germany and France to offer up prayers and Holy Communion in the interest of a lasting peace, to the end that the Kingdom of God, which comprises all nations, may come to all men.

XIV.

Race Relations.

The spirit of the Constitution of our country makes

for that true tolerance among our citizens which Christian justice and charity enjoin on all men. Human pride, augmented by other passions, leads to a disregard of the rights of others and the obligations of brotherly love. Differences of race, color, language, wealth and social standing are stressed, leading to mutual-dislike, distrust, social unrest and even enmity and hideous crimes.

Since the citizenry of our country is made up of men of various races and nations, it especially behooves us to guard against the temptation of fostering racial strife, while we should do what lies in our power to promote peace and good-will among all men, always ready to actively assist in the solution of our racial problems. Mindful of the fact that one of the first and foremost saints of the New World, St. Peter Claver, devoted his life to the Negroes, and that even ahead of such glorious martyrs as Isaac Jogues, an American Negro was beatified by the Church, the Blessed Martin de Porres, let us in a special manner devote our attention to relieving the condition of the members of the Negro race, subjected to so many injustices, not merely denied rights guaranteed them by the constitution, but made to suffer slights and indignities which deeply offend them. They too are our neighbors, both under the law of Christ and that of our country. We therefore wish to impress on our members the obligation to labor for amicable race relations and to grant their assistance to all efforts to bring them about.

XV.

Decadence of Morality.

The materialism and Godlessness of our age are producing most deplorable results. Not only is worldliness growing, not only are high ideals, and appreciation of things truly worth while, of liberty, intellectual culture, true refinement, etc., fast disappearing, but all things are being valued in terms of money, luxury, pleasure.

Far worse still, materialism and Godlessness are at present culminating in the deification of nature and the glorification of the flesh. The law of God is openly scoffed at and discarded, while a new morality is promulgated and put into practice, one that knows no restraint and seriously threatens to re-establish in our age the immoral conditions of the worst days of pagan Rome. Numerous magazines, dispensing moral filth, circulate not merely in cities, but even in country communities, and thousands, yea millions, are eagerly devouring the foul printed carrion. Not a few books dealing with philosophy, the sciences, art and education, add to the existing mental and moral confusion, while novels, popular treatises on mooted questions, newspaper articles and illustrations, theaters, movies and other places of amusement are doing their utmost to destroy the last vestige of modesty, of private and public morality based on Christian standards. Manufacturers, merchants and associations composed of business men, actuated by a spirit of greed, are assiduously and designedly catering to the depraved taste for the sensational and salacious.

Let parents be vigilant and let them protect their children from these modern pitfalls, so dangerous to their moral and spiritual welfare, particularly that of their unsuspecting daughters.

XVI.

Rights and Duties of Parents—Oregon School Law.

We reiterate the principles heretofore laid down in the resolutions of the C. V. regarding the right of parents to educate their children, happy to note that this right has been upheld by a decision of the Supreme Court of the U. S. in the so-called Oregon School case.

Nevertheless, our people should be on their guard, lest in some round-about and insidious manner these natural and admitted rights regarding education be infringed upon in the future. We also reaffirm our conviction that schools, from which God and religion are excluded, cannot impart to their pupils a moral training which can stand the test of temptations. The entire schooling of a child should be conducted under the inspiring and guiding influence of religion.

We would also remind Catholic parents that their

responsibility to their children by no means ceases when they entrust them to a Catholic school; that it is their duty to co-operate intelligently and wholeheartedly with the teachers.

XVII.

Catholic Higher Institutions of Learning.

The 69th Annual Convention of the C. V. again sires to encourage Catholic parents to avail themselves of the opportunities Catholic institutions of learning offer their sons and daughters to continue their studies.

Not only Catholic grade schools, high schools, colleges are necessary, but there is need also for universities, conducted under Catholic auspices, and young men and women should, if at all possible, acquire their education in these institutions. The guidance of the Church offers the only guaranty that those religious and ethical principles, which so vitally influence philosophy, medicine, sociology, psychology, and other branches of learning, will be safeguarded. Hence our view with great satisfaction not merely the existence of an increasing number of Catholic high schools, colleges, but moreover the efforts made, and plans consummated, to establish Catholic universities in our country. We would recommend that, as far as circumstances will permit, Catholic youths should be entrusted to none but these institutions, and that before selecting a school, parents and students should consult their pastors or confessors.

Since, however, not a few Catholic students frequent secular institutions, our bishops have with fatherly solicitude for their welfare appointed resident chaplains who ably and with commendable zeal strive to lessen the dangers to which students are invariably exposed. The presence of a resident Catholic chaplain does not, however, convert an otherwise secular school into a Catholic institution.

XVIII.

Parent and Teacher.

The Catholic Central Verein of America is unyielding in its admiration and appreciation of our parochial school system and of our teaching brotherhoods and sisterhoods. With regret, however, we state that the often not the close contact between the parents of children attending our Parochial Schools and their teachers. Parents of such children all too readily yield the care entirely to the teachers after the opening of school term, and rarely interest themselves in their conduct and studies, otherwise than to casually examine the monthly report. This apathy on the part of Catholic parents is obviously detrimental to our schools. Exploring this all too common state of affairs, we recommend that closer contact between parents and teachers be established in the following manner:

The pastor of the parish may arrange frequent meetings between the teachers and the parents of children attending school, for the purpose of discussing matters of general welfare concerning teachers, pupils and needs of the school. We further advocate that existing school societies take cognizance of the apathy on the part of our Catholic parents regarding the welfare of their children, and devote some part of their monthly meetings to the betterment of this condition.

XIX.

The Proposed Federal Department of Education.

Although the proponents of the bill to be introduced in the next Congress for the purpose of establishing a Department of Education in the Federal Government, which is to be represented in the President's cabinet, intend to eliminate the provision calling for an appropriation of one hundred million dollars from the treasury, contained in previous bills, aimed at the same purpose (Smith-Towner Bill, etc.), the Central Verein persists in its opposition to the proposal, expressing the resolutions of former conventions, convinced of the centralization of activities, declared a menace to the Republic. President Coolidge in his Memorial Day address, v

ended into a field which should by all means be the several states, communities and to the individuals. If enacted, the proposal would drag education into the realm of politics and ultimately surrender the mercies of bureaucracy.

The history of this bill justifies the fear that the appropriation clause has been omitted for the sole purpose of making it appear less objectionable, and of thereby securing its passage. Once it shall have become law, it will readily be found to obtain appropriations, in the course of time, will rise to the amount provided in the original bill, or perhaps to even more considerable sums, enabling the proposed Secretary of Education to wield an almost dictatorial power over the educational system of the nation.

XX.

Need of More Schools for the Blind, Deafmute, etc.
Utilizing the present lack of institutions for the education and care of blind, deafmute, mentally defective and crippled children conducted under Catholic auspices we would wish to see their number increased in the future, in order that such already sadly handicapped children no longer of necessity be exposed to numerous grave dangers to their faith, incident to education whose guide is not He who had compassion on the multitude.

XXI.

Freedom of the Wage Contract.

Freedom of the wage contract is assured only if the balance of power between the employer and employee is held as nearly even as possible. The so-called "Yellow Dog" contract seriously disturbs the balance of power. Under this form of contract the wage-earner is required to sign away his right to belong to a trade-union before employment is given. It leaves the worker economically weak, since he relies only on himself for the enforcement of a wage-bargain; it compels him to sign away the right of association which Leo XIII classed among his natural rights; it takes from his hands the weapon of strike which, under conditions justifying its use, he has a legitimate right to employ. In view of the practical importance of this question, as may be seen from the bill introduced in one of the states of the Union, which would make such wage contracts illegal, we will recall the words of Pope Leo XIII with regard to the wage bargain: "If, through necessity or if a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice." Judging as it does against the natural rights of the worker and encroaching on his freedom as guaranteed by the Constitution, this form of contract meets our condemnation because of the abuses to which it so readily lends itself.

XXII.

Credit Unions.

In previous years we repeatedly directed the attention of our members to the principles and practices of Co-operation, urging adherence to the Rochdale plan, basing on the Christian principle of mutual help, which is the basis of true Co-operation. Thus we have resolutions on co-operative buying and selling on the part of farmers; on co-operative consumers' societies among workmen and others; on co-operative building and loan associations.

Because of our interest in the Co-operative Movement and our desire to suggest to our members the best means for mutual help and self-help, we realize at this time the importance and the practical value of Credit Unions.

Credit Unions are co-operative organizations, established among the members of an industrial, mercantile, agricultural, racial, religious, or otherwise 'con-

stituted group, the members of which are mutually acquainted. Its members deposit their savings in a common treasury, from which they may obtain loans in case of need; they share in the profits derived from the investing of their savings; however, a member has only one vote, regardless of the number of shares he holds. The Union loans money at the lowest practicable rate of interest to its members; it demands no collateral, loans being granted on the character of the borrower.

During the first six months of the present year no less than five states adopted laws to permit the establishing and operation of Credit Unions. Thereby the number of states having laws enabling such unions to function, has been increased to twenty-three.

As the first step towards engaging in the Credit Union Movement we recommend that within the next twelve months, our Societies—State, district and local—arrange to inform themselves on the nature, purposes, principles and working methods of these Credit Associations, which are modeled after the Raiffeisen banks and the Schulze-Delitsch societies, respectively. We offer the suggestion that the societies affiliated with the C. V. and the men composing them are of a type which gives promise of being able to successfully engage in the activity of a Credit Union.*)

XXIII.

The Coal Industry.

We affirm the natural and personal right of an individual, and hence also of a group of individuals associated in a company or corporation, to own private property. However, this right is not absolute, but conditioned upon the rights and needs of the public. Natural resources such as coal deposits, may be legitimately owned by individuals or corporations.

Unfortunately the right of private ownership has been abused, in many instances, to exploit the consumer in favor of personal greed. In spite of such abuses, we do not favor the nationalization of the mines because of the risky nature of such an experiment, and because of grave problems of administration and bureaucracy. But we do favor reorganization of the mining industry in order that it may assure to capital a fair return on its investment, to the workers a just wage and proper working conditions, and to the consumer an ample supply of coal at reasonable prices.

We, therefore, advocate government supervision of the coal industry through the instrumentality of a properly constituted commission.

In order that such a commission may function properly, suitable legislation should be enacted for the purpose of protecting it against all undue influences and assuring to it such freedom of action as shall enable it to adjust promptly and fairly such differences as may arise.

XXIV.

Immigration.

While we realize that unrestricted immigration would no longer be a boon to our country, we deplore the injection of religious prejudices and unreasonable racial discriminations into the immigration problem; because immigration legislation, born of a spirit of prejudice and nurtured in an atmosphere of bigotry, is contradictory to that noble spirit which invited and received with generous welcome the lowly and down-trodden of all nations seeking a refuge on American shores. We earnestly recommend to our members to direct their attention and their efforts toward obtaining a modification of those features of the present immigration law which have produced such unnatural and inhuman conditions, causing in some instances the sundering of even the most sacred family ties, separating husband from wife, or father and mother from their children.

*) The Central Bureau will gladly furnish information on this subject.

Aus dem C. V. und der C. St.

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.
 V. Rev. Dr. Jos. Sch., Columbus, O.
 Chas. Korz, Butler, N. J.
 Rev. Theo. Hammel, Reading, Pa.
 Rev. Wm. Engelen, S. J., Toledo, O.
 Rev. A. J. Münch, St. Francis, Wis.
 Joseph Blatt, St. Paul, Minn.
 J. D. Juenemann, St. Paul, Minn.
 G. B. Dielmann, San Antonio, Tex.
 F. P. Kentel, St. Louis, Mo., Leiter der C.=St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. f. w., für die Central-Stelle oder das Central-Blatt and Social Justice richtet man an

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

„Die göttliche Ordnung ist auch da auf Erden, und sie umzukehren ist ein tolles Unterfangen. . . Wenn das Volk Gott fürchten lernt, wird es von selbst Ordnung und Recht heilig halten und selbst im Streben nach zuständiger Freiheit Maß zu halten wissen, wie anderseits mit nötiger Kraft Gewalt von sich fernzuhalten.“

Adolf Kolping.

Man lebt in den Tag hinein!

Auch in Deutschland scheint die Leseheißung unter den Katholiken, die hierzulande in weiten Kreisen grassiert, zuzunehmen. Auf dem jüngst in Stuttgart abgehaltenen deutschen Katholikentag erklärte der General-Direktor Dr. Hohn, als Vertreter des Volksvereins für das katholische Deutschland, „die Scheu vor der Belehrung, die Abneigung gegen Unterrichtskurse und den damit verbundenen Vertrieb unterrichtender Schriften über Fragen des öffentlichen Lebens hat aber immer noch nicht nachgelassen.“ Dr. Hohn meint, „die hebilderte Zeitschrift und der Wochen-Sportbericht“ ersetze die staatsbürgerliche Belehrung und die fortbildenden Unterrichtsstunden, „die in dem Vereinsleben der Vorkriegszeit eine gewisse Bedeutung gehabt haben.“

Diese Erscheinungen sind umso bedenklicher, weil die Noth der Zeit größer geworden und die öffentlichen Zustände eher vermehrte als verminderte Aufmerksamkeit fordern. Vor über dreißig Jahren bereits erklärte der spätere Pius X., zu jener Zeit Patriarch von Venedig, „wenn wir nun die Gesellschaft nicht reformieren, erneuern, so müssen wir an der Zukunft verzweifeln.“ Was würde dieser Mann mit dem prophetischen Blick erst heute sagen angesichts eines Geschlechtes, das, wie die Thurmbauer von Babel, sich in seinen hochgespannten Erwartungen getäuscht sieht und nun um wechselnde Gestalten fortbuhlt. Das „reine Menschenthum“ sollte ja im zwanzigsten Jahrhundert seine höchsten Triumphe feiern; anstatt dessen brachten seine ersten fünfundzwanzig Jahre eine Reihe von Kriegen, die den Abscheu der Heiden für die Völker europäisch-amerikanischer Kultur aufs höchste gesteigert haben.

Was noch werden mag, weiß kein Mensch. Die große Mehrzahl der Bürger unseres Landes schert sich ebenso wenig wie jene Deutschlands um die unverkennbaren Zeichen des sittlichen Niedergangs. Sollte es unseren Nachkommen vergönnt sein, durch Leiden geläutert, sich zu gesunden Anschauungen und Zuständen

durchzuringen, so werden sie mit Erstaunen auf Gleichgültigkeit des gegenwärtigen Geschlechtes gegenüber den ihm drohenden Gefahren blicken. Man innert sich dabei unwillkürlich an das Verhalten der Römer in der Stadt Mainz; in toller Festfreude durlebten sie die Neujahrsnacht des Jahres 406, während die Germanen dicht von den Thoren standen. Am nächsten Tage fiel diesen die Stadt zum Opfer und um römische Herrlichkeit war's dort geschehen!

Gibt deutsch!

Unter der Ueberschrift: „Der neue Heilige“ schreibt die Zeitschrift „Die Getreuen“:

„Schon beginnen deutsche Katholiken wieder die Wallfahrten nach Lourdes zu organisieren und ein (deutsches) Ordensverlag hat das Verdienst, in wenigen Jahren kleine Theresia zu einer in Klöstern und Pensionaten gewöhnlich außerordentlich populären Persönlichkeit gemacht zu haben durch den Vertrieb von Tausenden von großen und kleinen Büchern und Bildern. Zur großen Canisiusausstellung haben nur jene Deutsche hingefunden, die ohne Reflexion ihre Verpflichtung erkannten. Und sein Leben ist den meisten noch so unbekannt wie die Zukunft.“

Das erinnert uns daran, daß auch nicht eine einzige hierzulande im gegenwärtigen Jahre eine Wallfahrt Vorkehrungen für den Besuch des deutschen Nationalheiligtums zu Loreto, von Canisius, getroffen. Gebührten wohl Lourdes und Lisieux — während die anderen Stätten nieden! Und die deutschen Katholiken unsres Landes schwiegen dazu!

Die Früchte langjähriger Bestrebungen zeigen sich

Nicht mehr Selbstvertrauen oder gar Selbstmüßigkeit möchte man den deutschstämmigen Katholiken Amerikas wünschen, wohl aber die Erkenntniß, daß kraft ihrer Eigenart, und noch mehr vielleicht kraft ihrer Erziehung zu Frontsoldaten im Kampf gegen Unglauben und Unnatur, berufen sind, auch in den neuen Heimath Garde-Soldaten Gottes zu sein. In solchen Anschauungen heraus erklärt Pater Josef Kreuter, D. S. B., Sekretär der Unio Catolica, seinem für den „Wanderer“ verfaßten Artikel, „Katholikentag in New York“:

„Als Vertreter von Minnesota kam es mir in den Sinn eine Parallele zu ziehen zwischen den katholischen Lagern im Westen und der Brooklyner im Osten. Das Resultat: immer sich Katholiken deutschen Blutes zusammenfinden, 'lößlichem Thum', da zeigt sich derselbe Geist der Tiefe, Ernstes, der Gründlichkeit, mit dem man vorgeht. Ja, der Geist wirkt noch intensiver in Perioden wie die unsrige, erheischen, daß man die Sturmzeichen der Zeit zu lesen zu deuten verstehe.“

Pater Kreuter, bekanntlich ein Konventual der Marien- und St. John in Minnesota, doch gegenwärtig in New York stationiert als Sekretär jener hochbedeutenden Vereinigung, die sich das Ziel gesteckt, die schismatische Kuffen nach Rom zurückzuführen, bemerkt übrigens dieser Gelegenheit:

„Man konnte sich des Eindruckes nicht erwehren, die langjährigen, beharrlich fortgesetzten Bestrebungen des Central-Vereins und der Central-Schwestern, die herrliche Früchte gezeitigt haben und noch weiter zeitigen, daß die Rundschreiben der großen Päpste Leo XIII. und Pius X. über die Arbeiterfrage und die soziale Thätigkeit der Katholiken ihre Wirkung in ganzen Gruppen der Katholiken nicht verfehlen.“

Die Brooklyn'er Tagung machte übrigens auf den Meditiner aus Minnesota den Eindruck eines getragenen Aufrufs an alle gutgesinnten Katholiken „zur losen Mitarbeit an den erhabenen Zielen des Central-Vereins und der Central-Stecke, zum Wohle der Kirche, des Staates und der Familie.“

Seine ersucht, kleine Gaben zum Peterspfennig beizusteuern.

Die dem C. V. angeschlossenen Vereine empfangen im September ein Rundschreiben des Präsidenten C. V., Hrn. C. Korz, mit der Bitte, Beiträge zum Peterspfennig zu entrichten. Die eingehenden Beiträge sollen durch den Bischof von Cleveland, den Erzbischof, Mgr. Joseph Schrembs, zugleich mit einem Rundschreiben für den herrlichen, der Clevelander Generalversammlung übermittelten Brief des hl. Peters, nach Rom gesandt werden.

Hr. Korz ersucht die Vereine, nicht weniger als 10 Centen und nicht mehr als fünf Dollars pro Verein beizusteuern und ihre Gaben möglichst bald an den Finanz-Sekretär, Hrn. John D. Fuenemann, zu senden. Dem Rundschreiben des Präsidenten ist der Text des päpstlichen Schreibens in englischer und deutscher Sprache beigelegt. Ferner haben die Vereine das hochbedeutsame Dokument im Sonderdruck der C. St. zugesandt erhalten. Es sollte also keinem Vereine schwer halten, Beiträge für den Peterspfennig aufzubringen.

Die Gesellenvereinsbewegung in unserem Lande im Erstarken.

Die Kolping Gesellschaft in den Ver. Staaten hat in den letzten paar Jahren einen wesentlichen Kraftzuwachs erfahren. Zunahme an Mitgliedern und Einfluss ist namentlich seit der vor zwei Jahren erfolgten Gründung des Landesverbandes zu beobachten. Große Fortschritte gemacht worden, erhellet aus den Berichten, die auf dem am 13. und 14. September in New York abgehaltenen Dritten Amerikanischen Kolpingtag erstattet wurden. So hat, wie gemeldet wurde, der New Yorker Verein eine Mitgliederzahl von 345, der Chicagoer Verein eine solche von 332; diese Vereine bestehen seit Jahren. Neu hinzugekommen sind in den letzten zwei Jahren (größtentheils in den letzten zwölf Monaten) Cincinnati, mit 103 Mitgliedern, Philadelphia, mit 24, Paterson, N. J., mit 24, Brooklyn, mit 55, San Francisco mit 33, und Milwaukee mit 20 Mitgliedern.

Die Generalversammlung der Gesellenvereine unseres Landes wurde am Sonntag morgen, den 13., mit einem feierlichen Hochamt in der St. Joseph Kirche eingeleitet. Mittags fand die erste Geschäftssitzung im Kolpinghaus statt, unter dem Vorsitz des hochw. Herman J. Weber, Chicago, Landespräsident, dem die Präsidenten Rev. Joseph Smith, S. J., New York, und Dr. C. G. Eberhard D. M., Philadelphia, zur Seite standen. Unter den Gästen befand sich Hr. C. Korz, Präsident des C. V.

Einer der ersten in der Geschäftsversammlung am Montag erörterten Anträge wollte die Landessprache als offizielle Sprache des Landesverbandes anerkannt sehen. Den eigenen aber sollte es freistehen, sich der englischen oder deutschen Sprache oder beider nach Bedürfnis und Wunsch zu bedienen. Der Vorschlag wurde abgelehnt; das Deutsche bleibt die offizielle Sprache des Central-Verbandes und der Lokalvereine; die Landessprache aber ist zulässig,

wo es wünschenswerth erscheint, sich ihrer zu bedienen. Annahmewurde der Antrag, den General-Präsidenten und den General-Sekretär der Kolpingvereine, die Herren Hochw. Theodor Gueth, aus Köln, und Dr. Joh. Rattermann, zum Eucharistischen Kongress einzuladen. Auch die Abhaltung eines Kolpingtages i. J. 1926 wurde beschlossen. Die gewählten Beamten sind: Central-Präsident: Rev. H. J. Weber, Chicago; Vize-Präsident: Hochw. Dr. Jos. Schmuth, S. J., New York; Central-Sekretär: Leonard Gies; Central-Schatzmeister: Wm. Nauen, Chicago; Leiter für Presse und Propaganda: John Schwarzenberg, New York; Beiräte: Benedikt Wenker, Cincinnati; Chas. B. Maher, New York; John Schneider, Chicago; C. Bednarzky, Paterson, und Ant. Stodmann, Brooklyn.

Mehrere tüchtige Kämpfer gestorben.

In jüngster Zeit hat der Tod mehrere Lücken gerissen in den Reihen der Alten. Seiner Stellung und seiner Leistungen wegen nennen wir an erster Stelle Hrn. J. A. Schifferli, von Buffalo, dann die Herren Rudolph Krüger und Theodor Jennemann, beide von St. Louis.

J. A. Schifferli.

Der langjährige Schriftleiter der „Aurora und Christlichen Woche“, von Buffalo, starb am 8. September im Alter von 76 Jahren. 1849 in der Schweiz geboren, kam Schifferli 1871 nach Buffalo, wo er bald an dem „Buffalo Volksfreund“ Anstellung fand, an dem er sich zum Chefredakteur emporarbeitete. Nachdem er diese Stellung erreicht hatte, übernahm er außerdem die Schriftleitung der von Rev. M. Sorg begründeten „Christlichen Woche“, und etwas später die Leitung der zuvor von dem hochw. Dr. Anton Heiter redigierten „Aurora“. Als Heiter sich von der Schriftleitung der zu einem Blatte vereinigten „Aurora und Christlichen Woche“ im Jahre 1908 zurückzog, legte Schifferli die Redaktion des Volksfreunds nieder um die der genannten Wochenschrift zu übernehmen. Erwähnt sei, daß er viele Jahre hindurch die Elches der Illustrationen für den von ihm gegründeten und redigierten „Hausfreund-Familienkalender“ herstellte. Der Verstorbene hinterläßt die Gemahlin Marie, fünf Söhne, 3 Töchter und 23 Enkelkinder. Ein Sohn, Joseph M. Schifferli, ist seit Jahren protokollierender Sekretär des Staatsverbandes New York, und Geschäftsführer der „Aurora und Christlichen Woche“ wie auch des „Echo“.

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Rudolph Krueger.

Dreißig Jahre lang reisender Agent der seither eingegangenen St. Louiser „Amerika“, mehrere Jahre hindurch Herausgeber der zu San Antonio, Tex., erschienenen „Kath. Rundschau“, ein Jahr lang, als Sekretär des Central-Vereins, Herausgeber des „Central-Blattes“, und schließlich Herausgeber des „Hintenden Voten“, — diese Bethätigungen geben den am 1. September verstorbenen Hrn. Rudolph Krueger eine Stellung unter den Vorläufern für die kath. Presse in unserem Lande. Außerdem gab er zu einer Zeit in Mt. Olive, Ill., die „Teutonia“ heraus; auch war er Redakteur des Belleiller „Tageblatt“ und der Belleiller „Post und Zeitung“. Krüger war feinerzeit auch Sekretär der Kath. Union von Mo. und half den St. Louiser Distriktsverband ins Leben rufen. In einem Raume seiner Wohnung beherbergte er etwa neun Monate lang die Central-Stelle. In seine Amtszeit fällt auch der erste Kompilierungszug des C. V., für den er in eifrigster Weise die Vorbereitungen traf. — Krueger war am 1. Januar 1856 zu Neuenbecken in Westfalen geboren, kam jung nach Amerika und verheiratete sich hier 1876. Ein Sohn, Hr. Hermann Krueger, ist Schriftleiter des in St. Louis erscheinenden Wochenblattes „Catholic Herald“.

* * *

Theodor Jennemann.

Einer jener „Stillen im Lande“, die, ohne je in die Öffentlichkeit zu treten, durch steten Eifer und festes Beharren einen bedeutenden Einfluss ausüben, ist mit Theodor Jennemann aus dem Leben geschieden. Dem Verstor-

benen war die Mitarbeit im C. B., im Staatsverbande, im Distriktverbande und im kleineren Verein eine Art religiöse Pflicht. Ein Menschenalter hindurch war er Sekretär des St. Nikolaus Unterstützungsvereins, viele Jahre lang Präsident des St. Josephs Unterstützungsvereins, ein volles halbes Jahrhundert mindestens ein thatkräftiger Mitarbeiter im Deutschen St. Vinzenz Waisenverein. Unter den besondern Unternehmungen des C. B. und der Kath. Union von Mo., die ihm am Herzen lagen, waren die Central-Stelle und die Laien-Exerzitien. Beide half er wirksam fördern; ja, er war einer der Pioniere der Laien-Exerzitienbewegung in unserm Lande. Wenn heute St. Louis, mit dem prächtigen „White House“, eine Centrale für die Laienexerzitien ist, so ist das auch Jennemann und etlichen treuen Gefährten zu verdanken, die einmal zu viert, später mit etlichen Gleichgesinnten, solche Exerzitien mitmachten und der Bewegung Bahn brachen, wie der Verstorbene denn auch nicht geringe Opfer brachte, um die Sache zu fördern. Er war auch der alten „Amerika“ treu ergeben und versuchte sie unter persönlichen Opfern am Leben zu erhalten. — Geboren am 4. Juli 1846 zu Simmsberg in Hessen, kam er im Alter von 17 Jahren nach St. Louis, wo er längere Zeit im Grocerie-Geschäft thätig war; später eröffnete er eine Wirthschaft, lebte aber seit 1916 im Ruhestande. Er war zweimal verheirathet. Ein Sohn, aus zweiter Ehe, Rev. Vincent Jennemann S. J., ist in Mankato, Minn., thätig.

Aus den Staatsverbänden.

Staatsverband California beschließt Wiederaufbau der Mission Santa Barbara zu unterstützen.

Auf seiner diesjährigen Jahresversammlung beschloß der Staatsverband Texas, den Schutz der alten in jenem Staate gelegenen Franziskanermmissionen zu fördern. Nun hat die am 6. und 7. September in San Jose abgehaltene Generalversammlung des Staatsverbandes California den Beschluß gefaßt, in thatkräftiger Weise beim Wiederaufbau der durch ein Erdbeben zerstörten Mission Santa Barbara mitzuhelfen. Diesen vortrefflichen, ganz im Sinne des C. B. gehaltenen Entschlüssen wird man die weitgehendste Verwirklichung wünschen.

Die Konvention des Californier Verbandes war, wie das „St. Josephs Blatt“ berichtet, „ein großartiger Erfolg“. Sonntag, den 6., wohnten die Delegaten einem feierlichen, in der Marien Kirche celebrirten Hochamt an. Der Nachmittag dieses Tages war Geschäftsverhandlungen gewidmet, der Abend einer Massenversammlung. Hauptredner waren Rev. W. Wallrath S. J., von Santa Clara, und Rev. Joseph Rhode D. F. M., von Santa Barbara. Aus den Berichten der Beamten, die am Montag morgen unterbreitet wurden, erhellt, daß die den Staatsverband bildenden Unterstützungsvereine sowohl an Mitgliederzahl als auch an Vermögen gewonnen haben. Das Komitee für Unterstützungsweisen, das Legislaturkomitee und das Preßkomitee erstatteten Bericht. Die vom Resolutionskomitee unterbreiteten Beschlüsse behandeln, außer dem Vorschlag, die Sammlungen für den Wiederaufbau der erwähnten Mission kräftig zu unterstützen, Förderung der Presse, Beschützung und Ausbau der Pfarrschulen, Erfüllung der Bürgerpflichten. Man beschloß, die nächstjährige Versammlung in Oakland abzuhalten.

Den Vorstand für das neue Vereinsjahr bilden: Hochw. E. J. Hanna, Erzbischof, Protektor; Rev. P. Martin Knauß D. F. M., San Francisco, Kommissarius; Rev. P. Apollinaris Johmann D. F. M., Hilfs-Kommissarius; Hr. Robert Trost, San Francisco, Ehren-Präsident; John Werner, San Francisco, Präsident; F. Franz, Oakland, M. S. Meyer, Sacramento, Theo. Buchmann, Los Angeles, Vize-Präsidenten; F. K. Burchans, San Francisco, Prot. Sekretär; A. J. Miller, Oakland, Korresp. und Finanz-Sekretär; A. J. Kraemer, San Francisco, Schatzmeister; Matth. Schirle, San Jose, J. F. Stromberg, Oakland, und Karl Hoffmann, San Francisco, Direktoren.

Distriktverbände gediehen während des Jahres Staatsverbände Arkansas.

Eine beachtenswerthe Entwicklung haben die Distriktverbände im Staatsverbande Arkansas Laufe des letzten Vereinsjahres genommen. Auf der Generalversammlung, die am 7. und 8. September in Subiaco abgehalten wurde, konnte Präsident Jos. DeClerk über 6 Distriktsversammlungen berichten, während der verflossenen zwölf Monate stattgefunden. Distriktsverband No. 1 hatte eine Tagung in Wein, Verband No. 2 eine in Atkins, No. 3 zwei — je eine in Subiaco und in Scranton — und No. 4 zwei in Ft. Smith. Der Präsident wohnte vier dieser Versammlungen bei. Es ist das eine bedeutsame Entwicklung, die in Arkansas unbedingt gefördert werden und anderswo Nachahmung finden sollte.

Eingeleitet wurde die Jahresversammlung mit einem Hochamt in der Abtei-Kapelle, das der Kommissarius, M. Peter Post D. S. B., unter Assistenz celebrirte. Eine religiöser Schärfe entwickelte Begründung der Berufung zum Laienapostolat enthielt die Predigt, die der hochw. Eduard Burgert, D. S. B., Prior der Abtei, hielt. Mehrere Weltpriester waren außer einer Anzahl Ordensgeistlichen erschienen. In der kurzen Geschäftssitzung, die dem Amte folgte, geschah die Ernennung der Ausschüsse. In der Nachmittagsversammlung unterbreitete Hr. DeClerk seine Jahresbotschaft, in der er namentlich den Ausbau der Distriktsverbände wie des Staatsverbandes überhan empfiehlt, die Vollenbung der Sammlung für den Stiftungsfonds der Central-Stelle befürwortet, auf die frühesten Erklärungen des Verbandes über Schulen, Presse und Bürgerpflichten hinweist und namentlich die Verdienste des Subiaco College um die Erziehung hervorhebt. Der Vertreter der C. St., Herr Brodland, hielt ein Referat über die Unternehmungen der C. St. und verband damit eine Aufforderung zu ernsterer Thätigkeit im Laienapostolat. Erhebend war die Begeisterung, die der nächste Redner, der Kommissarius Rev. Peter Post, von der Generalversammlung des C. B. in Cleveland mitbrachte; der hochw. Herr Post war zum ersten Mal Delegat zur C. B. Versammlung gewesen und seine Ausführungen waren geeignet, neuen Eifer für unsre Sache zu wecken. Der hochw. P. Placid Dechale D. S. B., Pfarrer in Mus, der ebenfalls der Generalversammlung in Cleveland beigewohnt hatte, ergänzte den Bericht seines Ordensbruders. Eine Erneuerung der Anregung des hochw. Pater Peter hervor: eine Diskussion der einen oder anderen der von dem Redner Auszüge wiedergegebenen Resolutionen der Cleavelander Generalversammlung.

Abends wohnten die Delegaten (auch der Frauenbünde) in Subiaco, wo er einen Verein gewann) einer di-matischen Unterhaltung bei, und am nächsten Morgen dem Amte, das Rev. P. Georg Vinkert D. S. B., für die Selbstenruhe der verstorbenen Mitglieder des Staatsverbandes und des Frauenbundes celebrirte. In der darauffolgenden Schlußversammlung wurden die Beschlüsse angenommen, die nachstehende Fragen behandeln: Stuhl Petri; Pflanzung des idealen Familienlebens, in Befolgung eines Rundschreibens des hochw. Bischofs Morris; Verurtheilung unmäßigen Vergnügens und Genußsucht; die Entstehung im Oregoner Schul-Gesetz-Kall; höhere Schulen; Stiftungsfonds der C. St.; Beschlüsse des C. B.; Versammlungen der Distriktsverbände. Die Präsidentin des Frauenbundes, Frau M. Durr, von Little Rock, erstattete Bericht über die Verhandlungen dieses Verbandes, der stetig und auch langsamen Fortschritt gemacht hat. Nach Schluß der Versammlung wohnten die Theilnehmer dem feierlichen Gedenken und Te Deum in der Abtei-Kapelle bei. Die Beamten sind: Geistlicher Berather: Rev. Georg Vinkert D. S. B., Subiaco; Präsident: Conrad Elfen, Subiaco; Vize-Präsident: J. J. Hill, Conway; Sekretär: Henry Borgding, Scranton; Schatzmeister: Bruno Leinhart, Conway; Delegat zur C. B. Versammlung: Theo. Arnold, Little Rock; Stellvertreter: Jos. DeClerk, Little Rock. Die Wahl des nächsten Festortes wurde der Exekutive überlassen.

Tagung des Staatsverbandes New Jersey.

Einen recht zufriedenstellenden Verlauf nahm die Generalversammlung des Staatsverbandes New Jersey, die am 19. und 20. September in West New York abgehalten wurde. Dieser rührige Verband ist einer von denen, die bereits ihren Vollbeitrag für den Stiftungsfonds der C. St. geleistet haben; aber nichtdestoweniger fährt er fort, für diesen Zweck zu sammeln. Auf seiner heurigen Versammlung hat er dem \$50.00 für den Unterhalt der C. St. bewilligt. 96 Delegaten waren auf der Konvention anwesend. Sondersitzungen des Frauenbundes wurden abgehalten.

Einen Glanzpunkt der Tagung bildete die Massenversammlung, die im St. Marien Auditorium stattfand. Hr. von Dreven hielt dabei die englische, Hr. Karl Krupp, Philadelphia, die deutsche Rede. Als Vorort für die 26. er Tagung wurde Newark bestimmt. Die Beamtenwahl zeitigte folgendes Ergebnis: L. M. Seiz, Union Hill, Präsident; Ch. Geller, Egg Harbor City, und John Boehm, New York, Vize-Präsidenten; Joseph Nadler, Jersey City, Prot. Sekretär; Chas. F. Steets, Newark, Finanzsekretär; John Kopsch, Orange, Schatzmeister; Michael Ler, Jersey City, Marschall.

Miszellen.

Der Leitartikel des hochw. P. J. Fußlein über den Central-Verein — erschienen in der New York „Amerikaner“ vom 5. September — hat die Aufmerksamkeit des Schriftleiters des „St. Josephs Blatt“ erregt. Er veranlaßt einen Auszug daraus in den Spalten seiner Zeitung, dem er folgende Bemerkungen hinzufügt: „Unser Central-Verein und dessen Beamten dürfen auf solches Lob mit Recht stolz sein. Sein Ansehen ist heute so groß, daß keine englische katholische Zeitung mehr die Vermählungen des Central-Vereins ignoriert, wie es seinerzeit zu geschehen pflegte.“

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Anknüpfend an eine Erklärung des Schriftleiters des „Ave Maria“ über den C. V. schreibt Rev. Oscar Freyhl im Chicagoer „Kath. Wochenblatt“:

„Das ist nur eine der vielen Anerkennungen von deutscher Seite für den Central-Verein und die Central-Stelle. Wenn doch nur unsere Katholiken deutschen Wertes die Vortheile ausnützen möchten, die während der letzten Jahre gewonnen wurden, wie viel Gutes könnte dann erreicht werden! Früher haben viele Katholiken deutschen Ursprungs sich immer beklagt, daß der C. V. nicht genug Einfluß besitze, daß die Thätigkeit des C. V. nicht beachtet werde, anerkannt werde von der landessprachigen katholischen Presse, und daß es höchst wünschenswerth sei, unseren Einfluß geltend zu machen. Jetzt, da all das bis zu einem gewissen Grade erreicht ist, scheinen viele von uns sich nicht mehr darum zu kümmern; wenigstens würde ihre Interesselosigkeit dem C. V. und der C. St. gegenüber einen zu großen Schluß berechtigen, daß das der Fall ist.“

Hr. M. J. Girten, Chicago, Ehren-Präsident des C. V., der sich auf einer Europa-Reise befindet, nahm an dem Ende August in Stuttgart abgehaltenen deutschen Katholikentag theil. Nach einem deutschlän- dischen Blättern entnommenen Bericht wohnte Hr. Girten u. a. der 3. öffentlichen Sitzung am 26. August bei.

Hr. Girten wies in seiner Ansprache auf die Gründung, die Entwicklung und die Ziele des Central-Vereins hin und übertrug namentlich die Wirksamkeit der Central-Stelle. Er beglückwünschte die Theilnehmer zu den Errungen- schaften der deutschen Katholiken und schloß an seine An-

rede Grüße und Glückwünsche der deutschen Katholiken in Amerika an den hochw. Dr. von Keppeler, Bischof von Rottenburg, an. Prälat Kreuz, Caritasdirektor, erwiderte auf Hr. Girten's Ausführungen und sprach dem C. V. Dank aus für die geleistete Nachkriegshilfe.

Als Oblate lebt in einer klösterlichen Anstalt des mittleren Westens ein alter Herr, dessen gesamntes Vermögen vor zwei Jahren aus \$500.00 bestand, die er bei einer Sparkasse hinterlegte. Die Summe ist nun bereits auf \$200.00 zusammengeschrumpft. So zog er unlängst \$53.75, und davon empfing die Central Stelle nicht weniger als \$37.75, und zwar für folgende Zwecke:

\$10.00 für den Stiftungsfonds; je \$10.00 für Korea und China; \$5.00 für die Armen in Texas; \$2.00 für das Central-Blatt, auf ein Jahr im Voraus bezahlt, und 75c für Auslagen. Aber diese Gabe für den Stiftungsfonds ist nicht die erste, die wir von diesem opferwilligen Mann erhielten. Ihr gingen drei andere zu je \$5.00 voraus, so daß er nun bereits \$25.00 für diesen Zweck geopfert hat. Andere haben in der gleichen Zeit die geforderten \$2.50 nicht geleistet!

Ein eigenartiges Frauenleben.

(Schluß v. S. 230)

Sie wieder heimkehren werde, und ein Priester, der ihre thatkräftige Natur, ihre energische Selbständigkeit gut kannte, meinte, es wäre ein „Wunder“, wenn sie es im Kloster aushielte. Und Gott hat dieses Wunder gewirkt: den Schluß des interessanten Buches bildet die Schilderung der ersten fünf Klosterjahre, und aus jeder Zeile spricht die dankbare Freude über Gottes allgütige Führung und das ruhige Glück einer am Ziele angelangten Wanderin, wenn gleich auch die Schwierigkeiten nicht verleugnet werden, welche das Klosterleben gerade dieser Frau bieten muß.

Maria Rafaela Brentano wirkt im Kloster als Verwalterin der vielen Alterthümer und Kunstschätze, an denen das seit bald 1300 Jahren bestehende Stift (es ist im Anfange des 8. oder gar noch gegen Ende des 7. Jahrhunderts von der hl. Gertrudis gegründet worden) sehr reich ist. Da diese Art von Reichthümern aber für das tägliche Leben keinen praktischen Werth hat und das Stift durch den Weltkrieg große Verluste erlitten hat, werden die bisher sorgsam vor der Öffentlichkeit behüteten Sehenswürdigkeiten seit kurzem auch Fremden gezeigt, wenn dem Kloster dafür eine Spende zuteil wird. Frau Maria Rafaela ist von der hochwürdigen Frau Abtissin beauftragt, die Fremden zu führen, und es ahnt wohl kaum einer der Besucher, der bei solchen Kunstwanderungen durch die herrlichen alten Säulengänge und gewölbten Hallen des altherwürdigen Klosters den Erklärungen der Führerin lauscht, daß sich unter dem schwarzen Nonnenkleider und dem schlichten Ordenskneide der Töchter des hl. Benediktus eine Persönlichkeit birgt, die einst im litterarischen und sozialen Leben Oesterreichs eine Rolle gespielt hat und der das tiefste Leid nicht erspart geblieben und das höchste Glück eines Frauenherzens nicht verjagt ward.

Beschluesse der 69. Generalversammlung des C. V.

VI.

Die Gemeinde als Mittelpunkt katholischen Lebens.

Die Bedeutung der Gemeinde als natürlicher Mittelpunkt und Quell katholischen Lebens und katholischer Organisation ist all die Jahre hindurch grundsätzlich und in der Praxis vom Central-Verein und den ihm angeschlossenen Vereinigungen anerkannt worden. Seit ihren ersten Anfängen erblicken unsere Vereine, der großen Mehrzahl nach, in der Gemeinde ihre Pflanzstätte und den Hauptkreis ihrer Wirksamkeit; dort ruhen die Wurzeln ihrer Kraft, und, wie weitreichend ihre Interessen auf dem ausgedehnteren Gebiete der katholischen Aktion auch sein mögen, an erster Stelle anerkennen und erfüllen sie die Verpflichtung zur Mitarbeit in der Gemeinde und zur Unterstützung ihrer Bestrebungen. Die Satzungen und Nebengesetze der Vereine legen unseren Mitgliedern die Pflicht solcher Mitarbeit mit dem Pfarrer auf; sie fordern zudem die Erfüllung gewisser religiöser Verpflichtungen (Empfang der österlichen Kommunion) in der eigenen Pfarrkirche, und daß die Kinder ausschließlich der Pfarrschule anzuvertrauen sind.

Aus diesen Erwägungen heraus, und weil wir der Gemeinde und dem Gemeindeleben großes Interesse entgegenbringen, und uns der Hoffnung hingeben, dieses möge mit noch größerem Eifer gepflegt werden, begrüßen wir es freudig, daß der Hl. Vater die Pflege des Gemeindelebens als General-Intention des Gebetsapostolats vom Hl. Herzen für den Monat Juli erwählt und gesegnet hat. Diese Wahl des Hl. Vaters verpflichtet unsere Mitglieder, sich noch eifriger als bisher am Gemeindeleben zu betheiligen.

Weises, Tradition und Gesinnung, müssen auch von der heranwachsenden Generation gepflegt werden. Deshalb ermahnen wir die Jugend beider Geschlechter, ja sogar Knaben und Mädchen, die regelmäßige und freigebige Unterstützung von Kirche und Schule, sowie die Mitarbeit mit dem Pfarrer zur Förderung eines kräftigen Gemeindelebens, sich zur Gewohnheit zu machen.

VII.

Laien-Exerzitien.

Im Verlaufe des verflossenen Jahres hat die Veranstaltung von Laien-Exerzitien und die Betheiligung daran durch bischöfliche Kundgebungen und durch die Eröffnung neuer Exerzitienhäuser, in denen das ganze Jahr hindurch, vor allem am Ende jeder Woche, geistliche Uebungen abgehalten werden, einen neuen Anstoß erhalten. Neu ist vor allem an dieser Entwicklung, daß nicht nur eine zunehmende Zahl Einzelpersonen, sondern namentlich auch Gruppen, bestehend aus den Mitgliedern einer oder etlicher Gemeinden oder Vereine, sich zu den geschlossenen Exerzitien einfinden. Daran anknüpfend, lenken wir von neuem die Aufmerksamkeit auf dieses wirksame Mittel religiöser Erneuerung und empfehlen unseren Mitgliedern auf's dringendste, die ihnen gebotenen Gelegenheiten zur Theilnahme an geistlichen Exerzitien wahrzunehmen und das Werk der Laien-Exerzitien nach Kräften zu fördern.

VIII.

Die Laien-Katechisten-Bewegung.

Mit Freude und Genugthuung nehmen wir wahr, daß der Staatsverband Oregon den von der Allentowner Generalversammlung angenommenen Beschluß über die Einführung von Laien-Katechisten in die Praxis umgesetzt hat. Würden sich andere Staatsverbände und auch Vereine in ähnlicher Weise betätigen, so würde das dem Central-Verein zur Ehre gereichen und einen unüberlegbaren Beweis für den zeitgemäßen Charakter unserer Beschlüsse bilden.

In diesem Zusammenhange lenken wir die Aufmerksamkeit auf das jüngst eröffnete Victor-Holl Lay Catechist Institute zu Huntington, Indiana, das der hochw. John Holl, Bischof von Fort Wayne, betreut und zu fruchtbringender Thätigkeit entwickelt hat. Diese Anstalt ist ein würdiger Versuch, die Idee der Laien-Katechisten-Bewegung in die Praxis umzusetzen und die rettenden Wahrheiten unseres heiligen Glaubens den vielen Tausenden zu vermitteln, die noch nicht den Weg zur Hürde Jesu Christi gefunden haben.

IX.

Förderung von Berufen.

Es scheint uns zeitgemäß, auf die Aufgabe der Weckung und Förderung von Berufen, nicht nur für den Priesterstand, sondern auch zum Ordenstand hinzuweisen. Die Mächtigkeiten der Zeit rufen laut nach Priestern; die Orden und Genossenschaften, die sich dem Unterricht, der Krankenpflege, den Missionswesen widmen, bedürfen der Rekruten. Was aus den Pfarrschulen, was aus den höheren Schulen, aus den Orden und Genossenschaften, die die Lehrer und Lehrerinnen stellen, die Lehrkräfte fehlen?

Im besonderen verweisen wir auch auf die Pflege von Berufen für jene männlichen und weiblichen Orden und Genossenschaften hin, die sich der Krankenpflege widmen. Gepflegt werden muß auch der Beruf für den Stand der Laienbrüder und -Schwestern; ohne diese können manche Orden und Genossenschaften ihre Thätigkeit kaum, oder doch unter großen Schwierigkeiten ausüben; dabei werden die Berufe zu diesem Stande leider oft gänzlich vernachlässigt oder als unwichtig betrachtet.

Deshalb empfehlen wir, daß, mit Gutheißung der ständigen Erzbischöfe und Bischöfe, alljährlich Gebetsstunden abgehalten werden für die Erlangung der Gnade der Weckung und Befestigung von Berufen zum geistlichen Stande und zum Ordensleben, und daß bei passenden Gelegenheiten Unterweisungen über Berufe und Berufsberufungen gegeben werden.

X.

Vernachlässigung der Fastengebote.

Wir beklagen den Rückgang eines echt christlichen Lebens, der sich in so bedauerlicher Weise in der Nichtbeachtung der Advents- und Fastenzeit kundgibt. Gegen den veredelnden Geist, der diese heiligen Zeiten des Kirchenjahres erfüllt, der die heiligsten Geheimnisse unseres Glaubens schützt, umgiebt, vergeht man sich allzu oft durch Veranstaltung weltlichen Unterhaltungen oder Betheiligung an ihnen.

Da im Kirchenjahr die Fastenzeit eine Zeit der Buße und Umkehr ist, wenden wir uns an den katholischen Sinn unseres Volkes mit der Ermahnung, diese Tage besonderer Gnaden zu begünstigen durch Enthaltung von allem dem Geiste der Buße widersprechenden Lustbarkeiten, wie Karten-Partien, Tänze, Theateraufführungen, Besuch der Wandelbilderhallen, Konzerte und anderen Veranstaltungen mehr oder minder profaner Art, ganz gleich, unter welchem Vorwand sie veranstaltet werden, sei es auch für gute Zwecke. Auch private Unterhaltungen solcher Art sollten gemieden werden während dieser Zeit.

Ferner ermuntern wir zur strengeren Beobachtung kirchlichen Vorschriften über das Fasten, zumal die Erfahrungen der Jahrhunderte ihre Befolgung als ein Segen für Seele und Leib erwiesen haben.

XI.

Wiedervereinigung der russischen Kirche mit Rom.

Eine der bemerkenswerthesten Folgen des Weltkrieges ist der fast gänzliche Zusammenbruch der orthodoxen Kirche in Rußland. Nun tritt es immer klarer zutage, daß die einzige Hoffnung des armen verfolgten russischen Volkes in der Rückkehr zur römischen Kirche liegt. Viele Millionen Rußland mit Sehnsucht der Gelegenheit, sich der römischen Kirche anschließen zu können, sich der Autorität des Papstes zu unterwerfen.

Die Aufgabe, dem russischen Volke wie auch anderen Schismatikern die Wege zur wahren Kirche ebnen zu helfen, hat eine als Catholic Union bekannte, jüngst vom Hl. Vater gutgeheißene internationale Vereinigung auf sich genommen. Diese Vereinigung ist zur Zeit bemüht, auch in unserm Lande der Sache der Wiedervereinigung Freunde zu gewinnen und Gaben zu sammeln.

Der Central-Verein empfiehlt von Herzen das Wohl und edle Werk der Catholic Union.

XII.

Das staatliche Verbot der Evolutionstheorie.

Wir erklären ausdrücklich, daß es Pflicht eines christlichen Staates ist, die Grundsätze des Christenthums unerschütterlich zu halten.